



Christian Education

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EDITORIAL NOTES

THE ANNUAL MEETINGS, 1931

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The work of the Council and of the Association of American Colleges and of the various allied agencies has become so extensive and complicated that it is impossible to hold all of the annual meetings during the same week. A special effort has been made, however, to hold together in one general meeting the annual meetings of the Council, of the Association and some of the denominational college associations. This year the experiment is being tried of holding the denominational associations on Monday and Tuesday of the week of January 19, 1931. On Tuesday some of the preliminary sessions of the Council will occur, and the morning and afternoon of Wednesday the 21st, will be devoted really to meetings of those colleges which hold affiliation with the churches. Both the holding of the denominational associations on the first days of the week and the segregation of certain types of colleges into a sectional meeting are new plans of procedure, as is also the holding of the banquet of the Association of American Colleges at the third session rather than the first session of the Association's annual meeting. The Association begins its sessions on Thursday morning, January 22, and the banquet is to be held that evening. Wednesday evening has been reserved for the Liberal Arts College Movement, which of course is not organically related either to the Association or the Council, but the membership of which is very closely affiliated with both organizations.

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The fact that the annual meetings are to be held this year at Indianapolis of itself guarantees a very large attendance. The Disciples Board of Education is located at Indianapolis, the colleges of Indiana are very active, and Indianapolis is at the very heart of the Mississippi valley region. All our readers should

carefully record the dates January 19-23 on their calendars. You cannot afford to miss these meetings, the programs of which are being worked up with great care.

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HANDBOOK OF CHRISTIAN EDUCATION, 1931

Work on the HANDBOOK OF CHRISTIAN EDUCATION for 1931 is progressing satisfactorily. To accumulate all the data for this HANDBOOK is a stupendous task, and the time of one research secretary for several months is being devoted to it. We hope to place the HANDBOOK before you during the month of December, although its technical date will be January, 1931. The HANDBOOK is the "World Almanac of Christian Education." It will be much more complete than that of 1928, and every efficient worker will wish to have a copy on his desk. It is one of the really significant enterprises of the Council of Church Boards of Education, and goes without charge to all of the regular subscribers to CHRISTIAN EDUCATION. The price to new subscribers for CHRISTIAN EDUCATION for 1930-31, including the HANDBOOK without extra charge, is \$2.00.

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Columbia University announces that more than 150 courses in religion are included in the program for the academic year 1930-31. This includes twenty-seven lecture courses in the graduate faculties, forty in Union Theological Seminary and thirty-one in the Summer Session. Other courses are offered by Columbia College, Barnard College, St. Stephen's College, Teachers College, University Extension and Home Study. There are included also a large number of seminars in which cooperative research will be required.

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When the Council of Church Boards of Education published its study of Theological Education in the United States and Canada six years ago it was reported that in the Princeton Theological Seminary there were no offerings in religious education, and small offerings in missions. A thorough study of the seminary curriculum has now been authorized. With the opening of the present year Dr. Samuel M. Zwemer, the modern

apostle to the Moslem world, will begin special work in missions and Professor Harold I. Donnelly in Christian education and religious training. Dr. Zwemer is a distinguished graduate of Hope College.

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The editor was one of a group of twenty-five who spent eleven days in August in group functioning at Columbiana, Lake George, under the leadership of Dr. W. W. White of the Biblical Seminary of New York City. It was a rare and stimulating experience. During the past six years, thirty-six such groups have met and the total enrolment of participants now numbers over four hundred men. The groups bring with them different vocational interests and different points of view, philosophical, theological and educational. They do not find themselves agreeing in all details, but there is a wholesome recognition of the fundamentals of life, and a delightful exercise of Christian tolerance. Long live Columbiana!

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Dr. Charles Chester McCracken, Professor of School Administration at Ohio State University has become President of Connecticut Agricultural College. This appointment is of especial interest since Dr. McCracken's intimate connection with the Board of Christian Education of the Presbyterian Church U. S. A. and his official representation of the Council of Church Boards of Education in the American Council on Education guarantee a sympathetic attitude toward the cooperative work in Christian education at Storrs.

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In the Summer Bulletin of *The Catholic Theater Movement*, whose purpose it is "To help in determining and maintaining a Catholic standpoint with regard to the theater; its activities to be directed toward developing the conscience and sentiment of Catholics in the patronage of plays and motion pictures," two plays (only) were put on the "Current White List," as of July 15, 1930; "The First Mrs. Fraser" and "The Green Pastures." In which connection, it will be recalled, London, not able to comprehend American negro religion and psychology

censored "The Green Pastures." Of other plays the Movement says, "thin and very ordinary," "sordidly unimaginative," "one of those pitiful and incredible things," "the roughest and toughest dialog heard on Broadway this season," "rather determinedly dirty little farce," "a most uninteresting half-witted little atrocity." Let us hope the Movement can find a few more needles in the haystack, to use a clean figure of speech, for the autumn quarter.

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The Advisory Group on College Libraries of the Carnegie Corporation, all of whose members but one—the Executive Secretary of the American Library Association—are officials in colleges holding membership in the Association of American Colleges, has prepared fourteen sections of "A List of Books for College Libraries" and the Corporation is distributing these among selected colleges. The remaining ten sections will be sent out before long. Upon the recommendation of the Advisory Group the Corporation has already made donations to several colleges for the purchase of books for their libraries. The Advisory group has accepted an invitation to hold its next meeting in the new seven million dollar Sterling Library of Yale University. This library is supposed to represent the last word in library building construction.

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The General Board of Christian Education of the Methodist Episcopal Church, South, began operations according to schedule on September 1, 1930. This is the latest illustration of an educational merger within the Protestant denominations. The new Board is to have the general oversight of work formerly carried on under the auspices of the Sunday School Board, the Board of Education and the Epworth League Board. The work of the new Board is organized into three departments, that of the local church, that of the schools and colleges, and the editorial department. Dr. W. F. Quillian, the former president of Wesleyan College, Ga., is the general secretary of the new Board. Dr. C. A. Bowen, formerly professor of religious education at Millsaps College, Miss. and a member of the Sunday school editorial staff, becomes the head of the editorial department. Dr.

W. M. Alexander, formerly head of the department of sociology and rural work of Central College, Mo., becomes the head of the department of schools and colleges, and Dr. J. Hugh Schisler, formerly a pastor and leader in Sunday school and young people's work becomes head of the department of the local church. Dr. W. E. Hogan, who for twenty years has been treasurer and business manager of the Board of Education, has been elected as the treasurer of the General Board of Christian Education. The new Board is one of the largest in the Methodist Episcopal Church, South, and is composed of five bishops, eighteen traveling elders and twenty lay members, half of whom are women, elected by the General Conference. The president of the Board is Bishop Edwin D. Mouzon; the vice-president Bishop Paul B. Kern, and the recording secretary Rev. H. L. Estes. Here is a personnel and an effective machinery from which rich fruitage is expected in the field of Christian education.

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Here is an interesting illustration of the way in which the liberal arts college is being "eliminated from the picture." When Dr. John L. Seaton left the secretaryship of the Methodist Episcopal Board of Education to become president of Albion College, Michigan, the net funds of the institution amounted to \$410,842.68. During the six years since that time this fund has increased more than 400 per cent and is now \$1,691,302.59. In June, 1924, the net valuation of plant and equipment was \$507,861.37. At present the total building funds are almost three times that amount, that is, \$1,482,680.83. Editor William H. Phelps of the *Michigan Christian Advocate* passed an eloquent tribute to the work of President Seaton, in which CHRISTIAN EDUCATION heartily and enthusiastically joins. Dr. Phelps concludes his tribute with the prophecy that "The God that was with old Albion will also be with new Albion, the college of our dreams."

R. L. K.

Dr. Henry Suzzallo, former President of the University of Washington and present Director of the National Advisory Committee on Education, Washington, D. C., assumed on August 1 his duties as president of the Carnegie Foundation for the Advancement of Teaching, succeeding Dr. Henry H. Pritchett.

WHAT MAKES A COLLEGE CHRISTIAN?

GEORGE A. COE

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Though it is questionable whether we could completely agree upon a formal definition of the term "Christian," there is no doubt that all of us have in mind the same hemisphere of experience. "Christian" signifies for us certain motives rather than others; it points to recognizable purposes and conduct; it refers to both the individual and society; it includes aspiration and worship. This is sufficient to enable us to understand one another. Therefore, without any effort to smooth out our possible philosophical or theological differences, I plunge at once into an examination of colleges rather than of Christianity.

A college is an institution, a corporation, an artificial person created by law. Unless such an artificial person can be Christian we should not employ the phrase "Christian college." Let us, then, glance at what a college corporately does, bearing in mind, as we go along, whatever we think would constitute Christian living within and through these functions. Remember that we are not asking how a college can make somebody else Christian; but how, as a legal corporation, it can itself attain this character.

Obviously it does not attain Christian character by virtue of any words in its charter, but only by Christian living within and through the functions that it performs. Let us consider, then, the points at which a college corporation decides and acts in a Christian way or in some other way. A college—

Invests funds and collects interest.

Buys and sells. Makes contracts with builders and others.

Employs and discharges workers of many sorts—scrub-women, janitors, cooks, waiters, stenographers, bookkeepers, laboratory assistants, instructors, professors of all grades, deans, a president, a football coach.

Teaches subjects, some required, some elective.

Tests and grades the learners, awards them distinctions for attainment, and certifies to the world their accomplishments and their character.

Conducts athletic contests and other shows.

Promotes or regulates many other extra-curricular activities—intellectual, social, etc.

Makes rules of conduct and provides more or less for the enforcement of them.

Conducts worship, and endeavors in a variety of ways to recommend the Christian religion to students.

Maintains, in many cases, some sort of relation with a religious denomination.

Solicits funds, and sometimes students.

Keeps elaborate records of its activities, and publishes itself to the world.

In every one of these functions the college corporation can be Christian or something else. Its problem is to find out what difference an intelligent Christian purpose might make at this or that particular point. It will be found that nearly all, if not all, our difficulties arise at points where an individual acts, not merely as an individual, but also as an agent of a corporation. It is not enough to ask whether chapel worship is maintained, whether the Bible is taught, or whether materialism lurks in the department of psychology. It is at least as important to ask what wages the scrubwomen receive and how they are treated. It is necessary, also, to go back from student-faculty relations to the deliberations of trustees. How do they conceive the financial or business functions of the corporation—as parts of Christian living, or as a secular, not-inherently—religious preliminary to the really religious work for students? When the trustees seek a president, what qualifications do they esteem? Who are the presidents who are counted successful, and what qualities or policies of theirs brought them this recognition? We must go back, also, to donors, since undoubtedly “money talks” in a college an anywhere else. What actual influence do donors have? In addition to conditions that they formally or informally impose upon their gifts, what sort of regard for its financial backers and hoped-for backers does each college practice? Evidently, the question, “What makes a college Christian?” is both broad and complicated.

Narrow and even injurious conceptions prevail as to what constitutes a reasonable test of the religious character of educational

institutions. Of course we must be generous, not expecting entire sanctification too soon, but rather recognizing that institutions, as well as individuals, are likely to be Christian only "in spots." But it is possible, without censoriousness, to perceive that many institutions that insist upon being called Christian certainly fail to be Christian at crucial points. The other day a college dismissed a member of its faculty because he denied that a whale swallowed Jonah. This act is just as true an index to the character of the college as any prayer-meetings for students that it may hold. Institutions that call themselves Christian have accepted gifts that carry with them an obligation perpetually to maintain the truth of historical propositions that are questioned or denied by many competent historical scholars. There is an aspiring institution, far from both the states here represented, that intends to promote the Christian religion. Considerable money is being spent for this purpose. But the members of its faculty are upon annual appointments, so that they may be dismissed at the end of any year; they are afraid of the president, who wields the power of dismissal, and he, in turn, is on pins and needles lest someone in his faculty should say something displeasing to prospective donors. In another distant state there is a college that for the last forty years, to my personal knowledge, has gloried in being distinctively Christian, yet the Bible is there taught in a manner obnoxious to historical learning, and Christianity is so presented to students, and so pressed upon them, as to make them regard it as either a dogmatic system or a type of experience that requires conformity and quenches freedom. The earnest professors in this institution are asking why the students are unresponsive to what the members of the faculty offer them as religion. There is reason to suppose that some colleges called Christian conceal the sharp edges of truth through fear of denominational displeasure. There seem to be men who really believe that an institution can be Christian and at the same time a trimmer—Christian at the very points where it does the trimming.

No one of the following practices, nor any combination of them, is sufficient to prove that the college that performs them is Christian:

Teaching the Bible or any other subject.

Restricting the faculty to persons of Christian character.

Holding chapel services, whether compulsory or voluntary.

Holding revival meetings, whatever the character of them.

Maintaining Christian Associations.

Personal evangelism.

Making or enforcing any rules of conduct, such as going to church, or refraining from improper practices.

Providing advice by deans or other persons, of however winsome a Christian character.

A college can have all these and yet be morally evasive, compromising, stupid, or decadent.

Our problem is so complicated that one may well feel that it is overwhelming. In fact, it may not be soluble as long as we endeavor, by any single process, to handle it in its totality. But it is conceivable that if we can win certain key positions we shall be able to work outward from them until something like a total policy is in sight. Many persons believe that the crux of the matter is the persuasive presentation of Christianity as a whole religion, whether a set of beliefs to be held, a set of habits to be maintained, a great decision to be made, or some combination of these. But this is not succeeding, it never did succeed, and in the nature of the case it cannot succeed in making a college Christian. As long as religion is treated as a thing *per se*, an interest outside or alongside the interests called academic, and as long as student religion is treated as something unrelated to administrative practices in hiring and firing, investing, securing gifts, and determining whether truth shall be soft-pedaled—so long a way will not be found for making a college Christian. But, since probably nobody is in position to control this totality of conditions all at once, our practical question is whether we cannot discover one or two foci of radiation which, being made really Christian, will illuminate the remainder of our way. Two such possible foci I shall now suggest.

At the center of all the college functions—which is, teaching so that students really learn—we are presented with an interaction of minds as the concrete actuality. The ideal is fellowship and co-operation between teacher and learner, or making the process a purposeful enterprise in which a more experienced

person and a less experienced one share. Now, this unity or coalescence of teacher-purpose and learner-purpose is the way of successful teaching and of successful learning. Without it the central function of the college goes lame. But this fellowship of minds is also a phase of what Christianity calls the spiritual life. Teacher and pupil are then members one of another, and they are together seeking whatsoever is true. On the other hand, whatever separates the learner from the teacher so that they are not in this fellowship works against both teaching and learning; it works against love for truth, and it thus makes the college irreligious at its very core.

Therefore, concerning any college that aspires to be Christian our first question may well concern what goes on in the way of fellowship or the lack of it in the classroom. If the college, acting through its organ, the professor, maintains a recitation system of tests, marks, and grades that bring constant pressure upon students to make a show of knowledge and to conceal their ignorance, then certain things follow. (a) Whatever stimulates students to conceal their ignorance, stifles the desire to learn, hinders learning, and thus has the effect of inviting students to learn and then preventing them from doing so. (b) Such a marking and grading system invites and rewards evasion. It penalizes the student for frankly revealing his ignorance in order that it may be removed, and almost forces him to seek marks rather than knowledge, and therefore to present fragments of knowledge, or memory fragments, as though they were a true index of his mind. (c) Of course it prevents the fellowship of minds, the spiritual unity, that should prevail between pupil and teacher. Under our ordinary marking systems teacher and student cannot be the brothers that they must be if they are to fulfil the Christian principle. (b) Under these conditions, what begins as evasion in a recitation tends to grow into gross cheating in tests. Inquiries into the amount of cheating in colleges have already justified the opinion that it is very great. We have the spectacle, then, of colleges that assume to be Christian maintaining systems of teaching, testing, marking, and grading that inherently tend to make students first, uninterested in learning,

then evasive, and finally grossly dishonest. (e) Honor systems do not cure this evil because they do not remove the official pressure towards untruth. (f) The college records of scholarship are not what they purport to be. They are records of the success of students in getting marks and grades, not seldom of success in "getting by"—a success that is in most cases only partly due to real scholarship.

There is considerable anxiety among us lest mechanistic views of life should come to prevail over personalistic views. Well, at the central point in our colleges we have concrete mechanisms depressing personality—depressing personality in both the teacher and the taught. Is there any point at which we might more readily and convincingly vindicate our faith in the value of persons than just here?

What needs to be done seems almost to suggest itself. First of all, straightforward, unequivocal, official institutional acknowledgment of the sin that the college has been practicing. Then, announcement that the present system is to be abolished, not doctored up. Next, cooperative study and experimentation on the part of students and teachers, with regard to what needs to be learned and why, how it can best be learned, what is a fair test of real learning and scholarship, and what use should be made of the results of tests. The whole procedure should be genuinely co-operative, not a scheme for "putting over" on students the ideas of their professors or of a president. If a college is to be a Christian institution, it must institutionally commit itself to such personal relations as these.

The spirit of such an experiment can easily be made to spread. At present the compromise with laws of life that we are making in the classroom spreads to the extra-curricular activities, which are almost saturated with evasiveness. In athletics, in fraternities, in relations between men and women, our first and fundamental need is a method and a habit of facing actualities without dodging or evasion, and of doing it together, or cooperatively. The same need exists in relation to the chapel and religious exercises; indeed, can any of us conceive of a deeper religious need at the present moment than that of overcoming our compromises

and self-deceptions, and of frankly thinking together upon things of primary importance?

A second focal point at which we might start being definitely Christian with expectation that the meaning of our act would spread through the entire organism is the relation of the college as employer to its employes. In order to be brief, I must be blunt. If an employer has possessions very much larger than those of an employe or of a prospective employe, then the mere disparity in possessions can of itself in many cases result in inequality of bargaining power. To the extent that terms of employment or of discharge are determined by the mere fact that one of the parties has the power that money confers, the relation between persons becomes mechanical, not an expression of personality. To the extent that anything of this sort exists in a college it is a non-Christian college, and it can become Christian only at the cost of ceasing to use financial strength in making bargains with the financially weak. A Christian contract is one in which the parties meet as equals. Here are indications that some colleges still have opportunity to grow in grace.

Some professors in an academic institution (not a college, however) initiated a study of the wages paid to the stenographers, the janitors, and all the other clerical workers and handworkers upon the campus. The result was a conviction by faculty and board of directors that, though wages were already up to the ordinary standard of the community, they were not up to a Christian standard. But the funds of the institution were insufficient to provide the increase that seemed to be required, and at the same time carry out certain projects that were dear to the hearts of the professors. The problem was solved by the professors, who of their own initiative offered to suffer postponements and to take risks in order that their fellow workers might be dealt with in a Christian manner.

There are colleges, some of them bearing the name of Christ, in which a president concentrates in himself all employment relations within the faculty, seeing to it that every member is kept in a position of financial dependence. The result is that he dominates academic policies to almost any extent that he chooses without risk of having his acts reviewed by any academically competent body. This power of his is the power of the purse conferred upon him by the directors or trustees. The dominant administrative tendency in American colleges for many years

has been towards autocracy based upon the superior bargaining power conferred upon the corporation by its financial income. Now, no matter how generous or even self-sacrificing the bearer of such authority may be, the tendency of it is towards the mechanization of human relations. Members of the faculty get into the way of doing what is expected of them, keeping their own convictions in the background, and not holding themselves responsible for the more remote consequences of student experience. This partial suffocation of their own spirits affects their relations with students, of course, for teaching now becomes identical with maintaining a more or less mechanical system instead of being an original, warm, and adaptable relation between persons. As an offset to the spiritual insensitiveness that now becomes evident, the president is likely to promote or stress some religious exercise, such as church attendance, listening to sermons, or undergoing a revival. But with no profound results, for either the religion that is offered to students is itself infected with the prevailing mechanization or else what is attempted in a one-hour religious service is counteracted by scores of hours of a contrary experience.

Any college that becomes Christian at both these foci—the classroom and employment relations—will find worship growing more meaningful. Many persons seem to think that the first necessity is to induce worship, or a general sense of the divine presence. But nothing in our history or in the psychology of the matter justifies the belief that a generalized worship can determine the principles upon which we act at particular points where specific facts, specific satisfactions and dissatisfactions, and specific social customs, play upon us. Indeed, it would not be difficult to show that what our daily conduct strives for with intensity transfers its own meaning to our worship, whatever words our worship employs and whatever sentiment of the ideal it indulges. The further development of the realization of the divine, the further vitalizing of the chapel and of the church, wait upon further consecration in conduct that is out of the ordinary. In a word, that which makes a college Christian is creative acts—therefore unconventional and difficult acts—of goodwill, or love.

THE LIBERAL ARTS COLLEGE MOVEMENT

ROBERT L. KELLY

The Committee of Fifteen of the Liberal Arts College Movement met at Montreat, N. C., July 5, and remained in session until noon, July 7. The writer attended the sessions of the Committee as a guest. President Joseph H. Apple, the Treasurer *pro tem*, submitted a certified report of the expenditures in connection with the Movement to that date. The report at that time accounted for receipts of \$2,952.50, with a balance on hand of \$276.72. The expenditures, also itemized, had been incurred chiefly in connection with the Chicago meeting in March and with the publication of the proceedings of that meeting. President Apple also reported that at that date 114 colleges had officially joined the Movement since the Chicago meeting, 101 of which had been represented at Chicago.*

The Committee voted that the Movement shall proceed along lines that will keep it in the closest possible affiliation with the Association of American Colleges and in no sense will it take the place of that Association. It also agreed upon Washington, D. C., as the headquarters until the January, 1931, meeting at Indianapolis. A sub-committee on publicity made a detailed report which was adopted by the Committee. An Executive Committee was appointed consisting of President A. N. Ward, Chairman, and Presidents Omwake, Maguire, McGlothlin and Tulloss.

Some very vital issues were considered during the three days' sessions of the Committee and, in the judgment of the writer, some very wise decisions were reached.

It was agreed that the Movement could not be blindly inclusive; that no appeal to the public for funds can be made merely on the ground that an institution calls itself a college and feels a need for funds; that the managers of a college to preserve their integrity and to make an approved appeal for funds must be able to demonstrate that their enterprise has a present day field, constituency, personnel, and program worthy of the approbation and endorsement of competent and discriminating critics repre-

* As of August 14, there were 148 Colleges enrolled in the Movement.

senting education, organized religion and business. The Church Boards of Education have progressed far beyond the period of sentimental and indiscriminating propaganda. They cannot think of the "college" in the abstract as necessarily a sacred institution. They are profoundly interested in colleges in the concrete, provided those colleges are really striving to be Christian and can make a case before the board of enlightened public opinion. The enthusiasm that would attempt to raise money for an enterprise unfortunately timed or placed or manned is being inhibited by the careful surveys which the boards and other groups are providing. It is a day of the changing, merging, even the disappearing college, as well as of the growing, expanding college. It is not the day of the college marking time.

It was agreed that a high pressure campaign for funds by a group of colleges within the next few months would be suicidal in the face of the present economic conditions, unless there were known elements in the situation of a very unusual and favorable character. The Committee agreed that it did not know of any such exceptional elements for a nation-wide campaign.

It was agreed that the principle of simultaneity in money raising efforts may easily be overvalued; that the conditions must be favorable and the time ripe for each individual institution participating, and that under artificial conditions simultaneity becomes a very secondary if not negligible feature.

It was agreed that there may be enormous values in wise publicity on a cooperative basis, for the type of college education represented by the words "Christian" and "liberal."

It was agreed that in the final analysis each institution must prove its own right to be, must find its own field, constituency and donors and must conduct and finance its own campaign for funds in its own way and at its own time.

The discussions finally eventuated in five resolutions which make up the present platform of the Movement.

Resolved:

I. That the Liberal Arts College Movement, as promptly as practicable, assemble such information regarding each institution now enrolled or which may enroll in the Movement as will make possible a convincing and effective presentation of its needs.

II. That in order to avoid duplication of effort, and in the interest of economy, the Liberal Arts College Movement avail itself of the data in possession of the Association of American Colleges and generously placed at our service by its Executive Secretary, and that we therefore urge all institutions expecting to participate in the Movement to respond fully and promptly to the questionnaires being issued by the Association of American Colleges and to such other requests for information as may be deemed requisite; and further, that from such institutions on the roll of the Movement as may not be on the roll of the Association, similar information be gotten directly by the Movement.

III. That we call on the Council of Church Boards of Education and its member organizations, on the Department of Colleges of the Catholic Education Association and on the National and Regional Standardizing Agencies of America, to cooperate in this effort with a view to making the information thus secured regarding each institution so complete and accurate as to constitute an up-to-date and dependable guide as to its actual needs.

IV. Any member college which, on the basis of the general publicity campaign undertaken by the Committee of Fifteen, plans to undertake a financial campaign under the approval of the Liberal Arts College Movement, shall first submit an acceptable survey of its own. In considering the matter of survey, the Committee of Fifteen will recognize surveys made within the last five years, provided such findings be revised to fit the institution at the time when the financial campaign is planned.

V. That when such concerted campaign shall be put on it shall be by the colleges working individually, by denominations, by areas or states, or as may be determined by the institutions themselves; and each institution shall conduct and finance its own campaign.

The writer believes that much progress in the development of the Movement was made at Montreat. The Executive Committee is to make a further report at Indianapolis on Wednesday evening, January 21, 1931, this evening having been reserved for the Movement in the set up of the Annual Meetings of the Council of Church Boards of Education and the Association of American Colleges. As yet the Executive Committee neither of the Council of Church Boards of Education nor of the Association of American Colleges has been in session since the Montreat resolutions were passed. The writer is expressing only his own convictions.

The situation calls for statesmanship of the highest order, for the stake is a great one. There are many people in this country, of whom the writer is one, who believe very profoundly that the concentration of educational effort in a few centers only which can command fabulous sums of money and build extravagant cathedrals of learning, with the result of driving out of the field less physically-monumental efforts, would be a step away from the path of real progress.

Educational opportunities of the highest order must be made accessible to the people. There should be great little colleges as well as gigantic mastodontic ones, scattered about throughout the land to challenge the boys and girls everywhere to high endeavor and to dissipate the darkness of Main-Streetism and Babbittism and Middletownism. The revolt against the little red school house may swing too far. It is noteworthy that the influence of the modern college on the community life has been left out of account by the Menckens and the Lewises and even by such estimable research workers as the authors of *Middletown*.

There is no greater issue before the American people than this. There is no issue upon the solution of which more depends for the welfare of our beloved democracy and of democracy everywhere. Mankind has not yet discovered or invented a more worthy instrument of progress than a thoroughly Christian college.

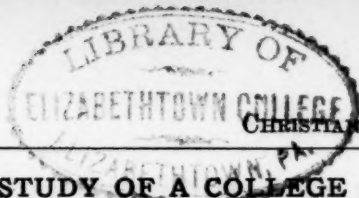
It is observed that the members of the Committee of Fifteen and all the institutional members of the Movement to date stand for the inevitable inclusion of religion in a rounded and full orb'd educational program. We are told that the colleges affiliated with the churches are gasping for breath, that those who advocate such colleges and strive to pump oxygen into their lungs may be commended for their loyalty to a dying cause but should be pitied and even despised for their pathetic lack of insight into the future of American college education. If the "denominational" college is tenacious of life so is the horrible caricature of the denominational college that conceives it as the seat of rabid sectarianism and farcical scholarship. Perhaps the college affiliated with the church in whatsoever way, with its modern equipment and personnel and its broad gauge educational

program is doomed to destruction. Who has the prophetic vision to pronounce judgment? Certainly not those who have no appreciation of recent progress of the colleges.

In his book *Tendencies in College Administration*, published in 1925 and now out of print, the writer said that the acid test of an American college is inclusion in the list approved in behalf of the graduate schools of America and Europe by the Association of American Universities. He sees no reason to withdraw that assertion: On the Association of American Universities' approved list are 184 colleges of liberal arts and sciences excluding those within the twenty-six member universities themselves. Of this number thirty-two are liberal colleges in tax-supported institutions, twenty-one belong to the "independent" type of colleges, and 131 are liberal colleges definitely affiliated, though rarely if ever "controlled," by groups of churches. Of the twenty-one colleges listed as "independent" at least seven were founded by representatives of the churches and indeed some of the tax-supported institutions were brought into being by church representatives also. The fact is that our conception of the "denominational" college has greatly changed within recent years. The churches, now largely at their own expense and often with a goodly proportion of their own personnel, are offering to all the youth of our land who are eligible the opportunities of a high grade education. If the colleges affiliated with the churches are doomed to destruction then there is very good reason to insist that the "American liberal college is fading out of the picture." But this is a very big *If*.

Dr. William Adams Brown of Union Theological Seminary, Dr. William J. Hutchins, president of Berea College and Dr. Oscar Buck, of the Drew Theological Seminary, are the American members of the commission soon to leave England to undertake a survey of Christian higher education in India under the chairmanship of Dr. S. D. A. Lindsay, master of Balliol College, Oxford.

OCTOBER, 1930



CHRISTIAN EDUCATION

SELF-STUDY OF A COLLEGE

ALFRED WILLIAMS ANTHONY

It is doubtful if any one will tell a college the truth about itself if the truth is unfavorable. Certainly investigators, who are paid by the college, would not venture to report discoveries which might be fatal to the wishes of their employers, and the friends of an institution, who are both wise enough and courageous enough to see and tell all the facts, are few.

The hope of self-discovery lies chiefly, if not altogether, in the possible values of self-study. Usually that which a man learns about himself, though it may come slowly, carries greater value to that man than any judgment passed by others.

I. The Location of a College

Perhaps the most fundamental weakness of many weak colleges grows out of an unfortunate location.

I know a college which has struggled for more than a half century in a rural area, off of the railroad, in the midst of a little hamlet surrounded within a radius of twenty miles with several larger communities, in almost every one of which there is another college. This institution was located upon the farm of a man who wished to have a college on his farm, and he and some associates possessed initiative enough to found a college and barely keep it alive for more than half a century.

There is another college located between the river and the railroad tracks of a small sized city. It cannot expand in any direction. The river is one boundary, car shops and factories are two other boundaries, and the railroad tracks, which every one must cross coming and going, are the fourth boundary. The community itself is not large. Three other colleges, much better located and naturally more strongly developed through the processes of the years, are distant, forty miles, sixty miles and sixty-four miles.

A third college stands upon a high hill, between two rivers. The view is beautiful, the community is a mere hamlet, the hills are irregular, there is scarcely an opportunity for the develop-

ment of the plant, and the population of that neighborhood within a radius of fifty miles is not destined to make much use of the institution. Other larger and better institutions are fifty miles away. Who will tell either one of these institutions that they are handicapped by their location? They must discover it for themselves.

Here is a fourth institution. It is in the same city with another institution. It is weak, the other is strong. The strong institution was founded when the community itself was founded, and those who laid out the original town made provision for a college and assessed themselves through the sale of the land for funds with which to finance the college and the whole community, through nearly 100 years, has regarded the original college as peculiarly its own, and has given it generous support. The second institution, the weaker one, came in about twenty years after the first one was founded, and the reason of its coming was a theological doctrine, now out of date, and so far as its merits are concerned, shared by practically all institutions. The weaker institution is weak because it is in a community already well provided for and where it has really no place, and where it has thus far lived at a "poor dying rate." Fortunately, the weaker institution has begun to realize that its best policy is to seek combination with or absorption in the stronger institution, and fortunately negotiations are now in process with this end in view.

The first requisite of self-investigation must be an inquiry as to the reasons for the present site and the possibilities of its continued utilization.

II. *The Board of Trustees*

If a board of trustees is really not composed of proper material for the administration of a college, who is going to tell this board of trustees the facts? Rather delicate proceeding! Is there hope of self-study resulting in a revelation? Possibly. How many educators are on the board? How many literary persons? How many clergymen? How many women, if the institution is coeducational or admits women? How many financiers? Perhaps a definition of a financier for the purpose of

self-study, would include bankers, trust company officials, or persons who have successfully managed, for themselves or for others, a property in excess of \$100,000.

III. *How Are Funds Handled?*

In receipting for them, in depositing them, in disbursing them, in reporting concerning them, in auditing reports, in making investments and re-investments, in the custody and care of securities, in the distinction between educational and business acts and charges of the corporation, how successfully have funds been handled?

Large givers are usually persons who are accustomed to the best methods in the mechanics of finance and seldom care to entrust the expenditure of much money to those who do not show expertness and skill in these directions.

IV. *The Output of the College*

Have the number and the character of the graduates through the institution's existence justified its place, its provisions and its expenditures? What are its distinctive contributions to human culture?

When a business man wishes to buy a tea kettle, he is not much concerned with the factory where the tea kettle was made nor with the kind of overalls the workmen wore, nor the names and titles and degrees which the employees of the factory might possess. He wishes to know distinctly four things respecting the tea kettle: Will it hold water, will it stand the stress of fire, will it pour from its spout without dribbling, does it look well? It is worth while for an educational institution, once in a while, to examine its product in the terms of the tea-kettle examination. Do the graduates retain that which they are expected to hold? Are they capable of standing the stress and strain of practical living? Have they facility for expressing themselves and rendering service to mankind? And are they possessed of that pleasing culture which shows itself in personality and cultural beauty?

V. *What Lies Ahead?*

The process of self-study involves an intelligent recognition of steps by which the institution has developed and of some suc-

ceeding steps on into the future, by means of which it may advance. It should have a program so carefully thought out as obviously to be logically connected with its situation, its history, its traditions and its prospects.

VI. *The President—who will study and appraise the President?*

The undergraduates pass judgment upon him; so do the alumni; so does the community in which he lives.

The trustees usually rubber-stamp his recommendations. Other educators are too busy to give more than superficial attention to his administration, if they note at all either its progress or its merits.

The opinions of undergraduates, alumni and the community, which may leak through to his attention, are usually regarded by him as the expression of prejudice due to his position.

There have been examinations of presidents, I am told, of which the presidents themselves have been totally unaware. Questionnaires have been sent them, which called for knowledge upon their part, revealing the extent of familiarity possessed by them of the varied aspects of their many-sided task and the multitude of their responsibilities. The name of the president in the whole country who passed the best examination has been stated. Usually college presidents show least familiarity with things which take place on their own campuses and with the thoughts, acts and states of mind of their own students.

Pitifully difficult is "the job" of the college president. He, more than any other one man, or any dozen other men, represents his college. According as he makes an impression and secures the confidence of men will his successes and his failures be proportioned. He may not be able to do all things; which things, therefore, among the many shall be chosen as most urgent at a given time, or as best within his reach?

Self-study, the man's own self-study, can answer these questions, if it is likely that any answer may secure his own attention and assent.

VII. *Surveys and Investigations*

Surveys and investigations made by outside parties are usually concerned with the plant, the curriculum, the size and compre-

hensiveness of the library, attendance at chapel, athletics, student standards and conduct, the teaching load and the scholastic preparation of the faculty. Recently the relation of religion to college life has come to the fore.

A large book published not long ago was but little more than a compilation of student opinion.

The report of "an expert" and of a committee associated with him just recently went through the usual inquiry respecting buildings, courses and the like, but did not once allude to the great underlying problems with which that institution was confronted, namely these questions:—(a) Whence shall support for this institution come, since former sources of supply have been cut off? (b) How will the changing psychology of a race affect this institution, for it is an institution for a race? (c) How will the policies of the state, within which this institution is located, affect this institution, its development and its future?

If there be hope, it seems to me that hope for grappling with real problems of fundamental character, lies in self-study, in self-examination.

The foregoing statements may be suggestive, may be provocative, they may be helpful,—not because in themselves lie merit, but because some men who ought to know begin to study their own institutions after their own fashion and in their own way, and do discover and then declare the realities, and not the fictions which sometimes find their way into catalogues and other printed documents issued by some colleges.

Dr. Allan Wilson Hobbs, professor of applied mathematics at the University of North Carolina, has been made dean of the College of Liberal Arts. Dr. Hobbs is a son of Dr. L. L. Hobbs, for many years the president of Guilford College, North Carolina. Professor Samuel Huntington Hobbs, associate professor of rural economics and sociology is also a son of President L. L. Hobbs.

PROMOTIONAL CONFERENCE OF COLLEGES OF THE DISCIPLES OF CHRIST

GENEVIEVE BROWN, Director of Publicity
Board of Education, Disciples of Christ

The second annual promotional conference of the colleges of the Disciples of Christ was held in Indianapolis July 7-9 under the auspices of the promotional department of the Board of Education. Thirty college presidents and promotional secretaries attended. The conference was conducted by Dr. H. H. Harmon, secretary of the department of promotion and endowments, under whose leadership during the past seven years a strong promotional organization has been built up for the Board of Education and the constituent colleges.

The conference was of an informal nature. Few addresses were given, the sessions being devoted almost entirely to round table discussion, the agenda covering in the main three subjects: promotional organization, the promotional plea, and promotional objectives and methods.

The relationships between promotional secretaries, the college board and administration, and members of other departments in the colleges were thoroughly discussed, and many members of the group expressed their feeling of a new sense of the dignity of the office of promotional secretary. Such secretaries are not "professional beggars," as one secretary put it, but have a mission as important and as educational in its purpose as has any member of the college faculty. His is the task of interpreting the college to its constituency and of educating them upon the subject of education. He must likewise interpret to the college administration and the board of trustees the attitudes and desires and needs of the constituency which the college is seeking to serve. His task of raising money is an important one, but to perform it he must be psychologist, educator, and preacher as well as salesman.

A separate college promotional department, with its own budget, its own office, and one or more full-time secretaries responsible to a promotional committee of the board of trustees but working closely with the college administration, was agreed to be the ideal organization.

The discussion of the promotional "plea" centered about the foundations for an apologetic for a college which would justify its expectation of support from its constituency through the sending of students and through financial aid. Adequate physical assets, financial integrity, and high academic standing were recognized as requirements of every educational institution, but special emphasis was given to those Christian requisites which the Christian college should meet if it would lay claim to support from the church. A definitely Christian atmosphere, the Christian emphasis in all teaching, special stress upon Biblical, religious, and social courses, and the making of a distinct contribution to Christian leadership through the development of Christian character and attitudes of life, were listed as such requisites.

The major portion of two days of the conference was given over to the discussion of promotional objectives and methods in the fields of student and finance promotion. The intelligent setting of goals in both these fields was held to be highly important. Student promotion without careful consideration of college capacities and budgets as well as of the type of student to be sought was considered to be no less disastrous than the building of budgets and financial aims without diligent study of the numerical and financial strength and the giving attitude of the constituencies from which the colleges expect to secure their funds.

Vital means of publicity through the spoken word and the printed page, methods of solicitation, types of gifts to be secured, the use of special days, special appeals for memorials, scholarships, and foundations, and collection methods came in for their full share of the two days' deliberations. In many cases the discussion merely opened up the tremendous opportunities for further study which lie in these fields.

Brief addresses bearing on the discussion themes were given during the sessions of the conference by President John H. Wood, of Culver-Stockton College, Canton, Mo., president of the Board of Education; Dr. H. O. Pritchard, general secretary of the Board of Education; Samuel Ashby, Indianapolis attorney; Dr. Frederick D. Kershner, dean of the college of religion of Butler University, Indianapolis; and Dr. S. J. Corey, acting president of the United Christian Missionary Society, Indianapolis.

A VENTURE IN BEHALF OF FAITH

FREDERICK E. STOCKWELL

All progress involves the use of the spirit of adventure. In no field of life is this teaching more applicable than in the field of religion. In the interest of the growth and development of the religious life among its students, the Board of Christian Education of the Presbyterian Church in the U. S. A. brought together, for a three-day conference, the teachers of Bible and religious education in the Presbyterian colleges, and also the Presbyterian student pastors at various state universities over the land.

This group met June 19-21, 1930, on the beautiful campus of Western College for Women at Oxford, Ohio. Seventy-eight Bible professors and university pastors were present, representing thirty-one Presbyterian colleges and twenty-seven state universities. Five members of the staff of the Board of Christian Education were also present, but only as aids. The conference was self-directed, finding itself and its conclusions through vigorous discussions in the three smaller groups into which the whole seventy-eight divided themselves at the first meeting.

These smaller groups undertook a threefold inquiry:

The first commission sought to define the situation that teachers of Christianity must be prepared to meet in the intellectual, moral and spiritual life of present-day students.

The second commission was composed of the college professors of Bible and religious education. They sought to determine the present objectives and procedures in the courses at present offered in the Departments of Bible and Religious Education in the Presbyterian colleges, and to make an evaluation of their outcomes in the lives of the students.

The third commission was composed chiefly of university pastors, and these men sought to define objectives and procedures in their field of labor, and to evaluate the outcomes in the lives of the students among whom they work.

Sessions were held morning, afternoon and evening. The opening portion of each was a united gathering, held in the beautiful college chapel. The devotional period was followed by a

report from the different commissions showing what progress was being made. Then followed a separation into the three separate groups, where the real work of the conference was done. The beautiful chimes called the assembly together for each meeting, and the spiritual atmosphere was enhanced by the solemn communion service on the opening evening and by the one address of the conference, delivered by President George W. Richards of the Reformed Seminary at Lancaster, Pennsylvania. His address was the high-water mark of the conference, and, delivered in the beautiful open-air theater in the early twilight, produced a marvelous effect on the whole group. His message included a review of the progress of education through the centuries, a splendid recognition of the development of the scientific spirit of today, and then a reaffirmation of the absolute place of God in the development of the resources of man. It was a challenge to return on the way to the old tasks, but with a new appreciation of the supremacy of the Eternal Spirit in human life. No one who heard that address is likely to doubt that there must be a place for God in true education.

The three commissions presented separate reports to the group as a whole. The commission to make inquiry concerning the present-day situation among students decided that the one word that can be used to describe the modern student is "bewilderment." It was the conviction of this group that this bewilderment is due in no small part to changes inherent in the educational process as contrasted with the authoritative method of former times. The student from the beginning is introduced to the inductive method, to an analytic approach, and to laboratory experimentation. All of this is deliberately calculated to create a skeptical mood that refuses to accept any blanket solution or uninvestigated explanation.

Furthermore, the pressure of organization and standardization in our institutions of learning today is such that professors and instructors must make their major emphasis on subject matter and content to the neglect of personal contact with student life and of character formation. This is a strong contributory factor to student bewilderment. Then, too, another cause for

this bewilderment lies in the changing standards of moral values. Utilitarianism has had far-reaching results and is a contributory feature of the machine age and of that remote control so characteristic of great corporations and of big business. In a word, there has been much deep personalization of life with limited liability. The sole commandment with many youth seems to have become: "Thou shalt express thyself at all costs." Freedom, therefore, is construed as doing as we like rather than as liking to do as we ought.

In the approach to the Bible this group, consisting of different schools of interpretation, was unanimous in attributing the half lights of the student mind to the newer historical approach to the Bible. The clash between the authoritative and the expositive and the analytic and experimental was inevitable in this realm as elsewhere in the student world. The din of controversy has not helped but rather hindered the student.

Furthermore, this bewilderment of the student is due also to the socio-economic pressure. The extra-curricular activities bring about on many campuses a "veritable St. Vitus dance of uncorrelated life. Immature youth therefore finds itself in a dizzy rotation around a central emptiness." The gulf between formal and real religion was also agreed upon as a factor in this bewilderment.

"The failure to see the spirit of Christ exemplified in our social, economic, political and international life undoubtedly makes it hard for growing youth to catch the real contagion of vital religion." In a word, according to this group, the modern student is bewildered because of the vastness of his environment and his failure to discover a guiding principle.

The group of college professors decided, after a full discussion, that the following were general objectives for the Department of Bible and Religious Education.

- (1) To lead the student into a growing consciousness of and communion with a personal God through Jesus Christ.
- (2) To stimulate a continuous growth in Christian character.
- (3) To supply information and guidance in order to develop within the student the Christian viewpoint in the complex thought life of today.

(4) To lead the student to adopt and practice Christian ideals in all human relationships.

(5) To develop a skilled and dynamic leadership in Christianizing activities.

This group also declared that these objectives are entirely in keeping with the best academic standards and classroom technique. In brief, to set up courses with these objectives as their aim must offer opportunity for instruction and guidance that is on a par with that offered in any department. Field work, the equivalent of laboratory experience, is recognized as essential in the learning process.

Finally, "the Bible," this group felt, "is really being taught when in the students the tests of developing Christian character and usefulness and a growing appreciation of the worth of the Bible can be satisfactorily met."

The university pastors unanimously declared that it should be the primary purpose of their work to "safeguard the spiritual life and to stimulate and develop efficient Christian character in our student young people and to enlist them in the largest possible service through the Church to the world. This purpose can be conserved only by presenting to these young people the Lordship of Jesus Christ and in persuading them to accept His personal leadership in all conduct."

Certain impressions became very vivid in the minds of those who attended the conference.

First, it was clearly seen that the problem of the professor in the denominational college and of the student pastor at the tax-supported institution is one and the same, so far as the development of Christian character is concerned. Both deal with the students and the students come from the same homes.

It was also clear that, as Dr. Rufus M. Jones has recently said, "the most important function of education is the discovery of the potential aptitudes in the lives of boys and girls, the training and control of instincts and emotions, the formation of ideals and loyalties, the shaping of the trend of character and the infusion of life with magnanimous aims and purposes."

In a word, the overshadowing importance of the spiritual in the program of education was fully accepted by all. The importance of personality in the program of education was also recognized. Youth needs contact with living souls more than attendance upon information factories.

It was a bold experiment, this of the Board of Christian Education, to bring together, as its guests, from all parts of the country these professors and university pastors. It is the first time in the history of Christian education in our colleges that this has been done. The sense of unity in the task and the need of further work in this field were also clearly felt.

The conference as a whole appointed a Continuation Committee to investigate the whole field of the Department of Bible and Religious Education with a view to defining courses and their contents and establishing a nomenclature that would carry the same content through the field. Dr. Edwin Kagin of Macalester College at St. Paul, Minn., Professor Fred B. Oxtoby of Illinois College at Jacksonville, Ill., and Professor James L. Anderson, Jr., of the College of Wooster at Wooster, Ohio, were placed upon this Continuation Committee, with Dr. F. E. Stockwell of the College Department of the Board of Christian Education as Chairman *ex-officio*, without a vote.

The conference also asked the Board of Christian Education to prepare a comprehensive Bible information test which shall represent the biblical and religious information a student entering college might be expected to have.

In a word, this conference placed its finger upon the home and the secondary school as areas where instruction and guidance in religion is a paramount necessity.

Some of the libraries of our colleges of liberal arts are giving especial attention to providing a liberal amount of inspirational and recreational reading matter of the better type. To the remarkable work which Harvard is doing in that line may be added the work now being done by Hamline University, Trinity College, Rollins College and Dartmouth.

WHY TEACH THE BIBLE AND RELIGION?

RUTH E. ANDERSON*

Because of the inherent moral and spiritual implications of biblical and religious studies, from the time of their introduction into the academic curriculum they have held a different position from that of others. That they should aim at something more than scholarship is generally acknowledged. A statement of reasons for taking Bible college courses, which appeared in a recent issue of *World Call* will illustrate.

1. The communities to which university graduates go are in need of trained lay leadership in religion.

2. Modern leaders in the complex life of our day should have a comprehensive understanding of the principles which underlie our Christian civilization.

3. An educated man or woman should know the religious cultural background of our race if he is to be well balanced in his education.

4. Serious study of religion not only has cultural value for the student, but it should also supply moral insight.

Among denominational colleges, especially, it is usually deemed important that these courses should be inspirational as well as instructional. Consequently, it is not strange if at times scholarship has suffered in the pursuit of other values or if methods of teaching have occasionally savored more of the pulpit than the classroom. In recent years, however, there is reason to believe that scholarship, while not supplanting other aims, is nevertheless receiving greater emphasis in church colleges. Courses in Bible and religion demand as much of the student as other departments and have gained thereby in prestige among students and faculty alike.

In an effort to ascertain more definitely the present trends in the teaching of Bible, religion and religious education, Dr. Kelly invited a number of teachers of these subjects to state whether they aimed at character, scholarship, commitment to

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the religious life or some other objective. Their replies are interesting and significant, particularly in view of the reasons for studying these subjects advanced above.

Discarding the answers from teachers in professional schools of religion, an analysis of the statements of fifty others (forty-five college and five secondary school teachers) may afford some insight into present conditions.

Of these fifty teachers, fifteen reported character as their primary aim, thirteen placed scholarship first, and seven named commitment to the religious life as their dominant purpose. Of fifteen who indicated combinations of the above or stated other aims, ten denoted a definite religious motivation, making a total of thirty-two who hold character or personal religious development as their chief objectives. And even where scholarship is apparently the major end, it is evident from many of the answers that these other aims are recognized as important and frequently emphasized.

Two thirds of those who responded teach in denominational schools and at least one of those in a state university is there under church auspices. Character and commitment to the religious life are naturally named with greater frequency by teachers in church schools than by others. Of the fifteen who consider character their dominant aim, thirteen are in such institutions, as are all of those who named commitment to the religious life for their main objective. Four of the ten who indicated other purposes of a religious character and seven of the thirteen placing scholarship first teach in denominational schools.

The general character and spirit of the replies are illustrated in the following, selected because they are representative of the group or of particular interest. Unfortunately, space does not permit quotation from all.

Character

We consider that character is the great aim of the work but that it is to be done in a first class, scholarly fashion. . . . —
Mt. Holyoke, Dept. of History and Literature of Religion.

What I long most to see as the fruit of my teaching is, first, the noblest possible manhood and womanhood; secondly, a desire

and purpose on the part of my students to be of the greatest possible help to others.—*Alfred University, Dept. of Philosophy and Religious Education.*

The courses in Biblical Literature are intended to further the aim of character by: encouraging a scholarly study of the Bible, fostering higher personal and social ideals, allowing for a frank feeling of the problems of religion, and endeavoring in all ways to contribute to the development of Christian character.—*Haverford College, Dept. of Biblical Literature.*

Our first aim . . . is character-building. We teach the Bible as the inspired Word of God, believing that it will take care of itself in the minds of young people when they become acquainted with it.—*Wyoming Seminary.*

My dominant purpose as a teacher of religion is the development of character. That purpose needs the support of sound scholarship, both to determine the materials to be presented and the methods of presentation. However, religion seems to me to be a love and loyalty to a person and the truth embodied in his life, rather than an intellectual assent to a creed. There is a decidedly emotional element in my conception, but I hope to arouse it through the pupil's seeing great truth, and having a clear conception of the personal qualities embodied in Jesus Christ. A "commitment to the religious life" is a natural outcome of the process I have outlined.—*Wayland Academy, Dept. of English.*

Commitment to the Religious Life

The aim in the courses in Religion is to present Jesus Christ as "The Way, the Truth, and the Life," and by suggestion and appeal to invite personal allegiance to Him. This is the primary and essential objective which we seek.—*Moravian College for Women, Dept. of Religion.*

I feel that our work in a church college should have as an ultimate objective, interpretation of life in terms of Jesus Christ so that young people may be helped to live a Christian life to their fullest capacity in all their relationships daily and to discover and train a Christian leadership adequate to maintain and develop God's work in the world. . . . By "living the Christian life" I do not mean merely following Him (Christ) as an example, but an effort to allow Him to come into my life actually so that I may live with His indwelling spirit. To properly accomplish this, of course, will require considerable research work yet with reference to how the Holy Spirit operates in human life and how character can be best developed and how religious teaching can be made fruitful in becoming incorporated

in every day life much more than it has ever been done in the past. . . .—*Macalester College, Dept. of Religion.*

Scholarship

In all my aims . . . I have always had three aims in view: scholarship and the search for truth, commitment to the religious life (or the fostering of that life), and the building of character. These aims are not necessarily antagonistic. I have found it possible to make them harmonious and supplementary. Every loyal scholar and true teacher must put scholarship and fearless search for truth in the foreground. It is his task to know truth and to teach it—to search for it in an era of expanding knowledge, and to teach his pupils to seek for it.—*University of Pennsylvania, History of Religions.*

My first great purpose is to give the student a thorough acquaintance with the subject matter (especially is this true in courses in Bible). Of course, I should desire greatly that the student receive from such instruction stimulus and inspiration for better living—a higher Christian character.—*William Jewell College, Dept. of Bible.*

In these courses (Bible as History and Literature) it has been the purpose to make the facts as clear as possible on the basis of modern biblical scholarship, and so to enable the student to use the biblical documents with intelligent appreciation. In such courses I should say the first aim was scholarship, and a secondary aim, the influence of a knowledge of the truth upon character and religious life.—*Grinnell College.*

I teach the Bible just as I would teach a course in Shakespeare or Browning, and I place a rather unusual amount of emphasis upon the extensive use which literary people have made of the Bible. While this is the case, I am in the habit of quizzing my students at the end of the year regarding their general attitude toward the Bible and I have never received any other reply than that they had a much higher appreciation of the Bible and a firmer grasp upon its truths as a result of their study. . . . Indirectly, I believe, I am able to be of assistance to the students in their religious thinking.—*University of Maine.*

The aim in teaching in the Department of Religion . . . is to afford the students an intelligent understanding of the sources of the Christian religion and of the development of religious thought through the centuries. A less immediate aim, but no less fundamental, is the purpose to demonstrate the possibility of being both intellectual and religious not only without inner conflict in the personality, but in such a way that intelligence

proves again to be the servant of religion, and religion the fulfilment of an intelligent attitude toward life. The work is carried on with the conviction that the understanding of religion will result in the furtherance of true religious living, but there is no attempt at direct propagation.—*Miami University.*

In the curricular courses of the study of the Bible and religion . . . my primary aim is scholarship. Here my aim is the same as it might be in courses of biology or history, for I take it that knowledge is the basis and on it must rest the task of the formation of character and the commitment to the religious life. . . . By aiding the students to discover for themselves the heart of the Bible, I bring them face to face with what is noblest in thought and life and in touch with a moral and spiritual force and personality that will enable them to become Christlike. In the pursuit of this aim I seek to avoid all appearance of "preaching." But as occasions offer, which is almost continually, the precepts and personalities in biblical literature furnish the data for an appeal, direct or indirect as forcible as truth itself can make it, in behalf of religious culture and a life of service.—*Syracuse University, Dept. of Bible.*

Miscellaneous

My aim is to satisfy the apparent needs of the students. They seek guidance in a number of directions, (a) as religion associates itself with the idea of God, students desire to examine the meaning and value of that idea; (b) They have heard that they should accept Jesus as their Lord and Master and they wish to study more who and what He is who is thus held up as the highest object of devotion. (c) They wish to examine the type of character which belongs to the person who is devoted to the religious life, and to compare their lives with this pattern. (d) They wish to study the relation of Christianity to the problems and needs of the world today. (e) They wish to know why churches exist, how their fruitfulness might be summed up, and what are the tasks of an effective church today. (f) They even want to inquire into the manner in which religion interprets such things as evil, death, nature, freedom, etc. (g) Finally their inquiries extend into the past history and beliefs of religion, what was the way in which people thought or acted religiously in Bible times, among peoples contemporary with the Old and New Testament, in periods of significance in Christian history, and among peoples not associated with the Christian tradition, the rise of present denominational groups, and the significance of the discussions about church union in recent years. (h) They wish to experience religion in their lives, in

worship services, in practical tasks, in instruction.—*Pennsylvania College for Women.*

The immediate aim in both subjects (more directly in philosophy, more indirectly in Biblical Literature) is to lead the students to the discovery of a philosophy of life that satisfies their best instincts of both reason and conscience. This immediate aim carries with it all three of the aims suggested in your letter, for it must involve real scholarship in order to satisfy (and develop) the students' intellectual honesty; it must challenge commitment (not once, but continuously, as the way of life is discovered, with greater fulness); and it must issue in the development of character, if these other aims are really achieved.—*Russell Sage College, Dept. of Philosophy and Biblical Literature.*

My aims in this department are as follows: to quicken in students a passion for truth, for service, and for an adventurous life; to awaken in their minds the willingness to struggle with the pain of new ideas till they give birth to some of those ideas in their own lives; to stir them up with a divine discontent with a social order in which war, prejudice, and selfish acquisitiveness dominate our civilization; to help them see that the supreme task before us is the acquiring of a spiritual mastery over the machines we have built; and to challenge them to the adventure in which Jesus will be taken seriously, and the love and power of God be trusted, as over against the materialism and nationalism and militarism of an age which still believes that force is the ultimate source of power. To relate the best that science and psychology have to offer us to the spiritual possibilities of life, and on the basis of sound scholarship, dare make the adventure which an honest search after Truth involves.—*Smith College, Dept. of Religion and Biblical Literature.*

My aim in teaching is to vitalize the realization of the Reality of the Spirit—the unity of the church throughout all ages in the Spirit of God and of the living Christ exemplifying the love of God to the world.—*Wellesley College.*

Methods

Relatively few of these teachers—but twenty, in fact—described their methods of teaching. And among these there is little apparently to differentiate the classroom procedure in biblical and religious courses from that in other subjects. Lectures, discussions, recitations, supplemented in some instances

by notebooks, comparative studies, syllabi, or projects appear to be the usual methods employed.

Some teachers use the Bible itself as a textbook, and one such teacher described his idea of methods as follows:

... I have just one profound conviction—that the student should be taught so that he *learns to handle the Bible for himself*. No matter how much information he may get, or how many questions he may get cleared up, if he has not learned to read and understand the book for himself *the course fails*.

A somewhat different procedure is described by another:

In Bible we study the Bible characters, making application to our own life and the present conditions of our time. We also study the beautiful selections of literature found in the Bible, finding it very helpful and inspiring.

A third said:

I try to find out in the first few days of any course just what the students feel to be their needs and use their topics as a guide around which the major part of the course is built up.

The following suggestion was also offered:

In order to permit of greater personal contact between student and teacher, personal interviews are encouraged, and several conference courses are offered enrolling from two to not more than ten students who work on problems of special interest chosen by themselves.

CONCLUSIONS

The number of replies is, of course, too small to permit any sweeping generalizations. But considering these statements together with the existing attitudes toward these subjects in different types of institutions, it is probable that certain of our findings would prove valid even with additional data. One fact which emerges clearly is that religious motivation of these subjects—development of Christian character and the fostering of the spiritual and religious life of the students—is more likely

to be a direct and primary end in denominational colleges than in others.

Another inference, which wider investigation would no doubt substantiate, is that these subjects, in whatever type of institution offered, are rarely taught with scholarship as the sole aim. Other objectives may of necessity be subordinated or treated incidentally, but few teachers of Bible and religion are satisfied unless directly or indirectly they have contributed to the moral and religious development of their students.

However, the purpose of this study was to secure frank and concrete statements by the teachers, not to prove a previously made hypothesis. Dr. Kelly is inviting the three associations of teachers of Bible and religion, which make CHRISTIAN EDUCATION their organ of publication to point out what the *ideal* distribution of motives would be.

The untimely death of Professor Arnold, of Harvard University, has occasioned a number of changes in positions among members of the National Association of Biblical Instructors.

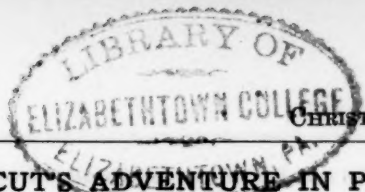
Professor Robert H. Pfeiffer, who was Professor of Biblical and cognate Languages in Boston University School of Theology and lecturer in Assyriology in Harvard University becomes Assistant Professor of Semitic Languages in Harvard University.

Professor Clyde Everett Wildman has been appointed professor of Old Testament History and Religion in Boston University School of Theology. He has been professor of Bible in Syracuse University since 1926.

Professor Dwight M. Beck, of the Department of Bible in Mount Union College, becomes professor of Bible in Syracuse University.

I. J. P.

OCTOBER, 1930



CHRISTIAN EDUCATION

CONNECTICUT'S ADVENTURE IN PRACTICAL RELIGION

RAYMOND H. LEACH

Connecticut Agricultural College, located at Storrs in the town of Mansfield, was established by the State Legislature in 1881. The Congressional appropriations of 1862 and 1890, under the Land Grant Act and the Morrill Act, which had previously gone to Yale, were transferred in 1893 by the Connecticut Legislature to the Storrs Agricultural School so that it is now supported by both State and Federal funds. The name Storrs was first given the college because of the generosity of the two Storrs brothers, one giving the institution 170 acres of land, the other furnishing money for equipment and improvements. In 1899 the General Assembly changed the name of the institution to Connecticut Agricultural College.

The college is ideally situated some eight miles north of Willimantic and constitutes a strictly college community entirely dependent upon itself for entertainment which is kept wholesome by those who are responsible for it.

There are four departments in the college—Agriculture, Science, Teacher Training, and Home Economics and Mechanical Engineering with a total enrolment this year of 540 of which 373 are men and 167 women.

Located on the very edge of the campus is a church and community house, the latter serving also as a student center. The pastor of the church and the director of the community house serve both the student body and the community folk. The church is a real community church and is interdenominational, although it has a Congregational tradition and background. The land on which the church building and the community house are built was deeded to the church over two hundred years ago, the document containing a proviso that no part of the parcel should ever be alienated. There has always been a very close connection between the college and the church and speaking of this relation President (now Emeritus) Charles L. Beach said:

"The purpose of the college is to promote the agriculture of the State. To this end young men and women are trained for leadership in

country life. The training of the farmer, as is true of any other profession, should be not alone practical, scientific and liberal, but also spiritual. A trained hand and a cultivated mind are not sufficient to meet the requirements of life. The chief need of the world is spiritual power and force of character, which are the result of a religious conviction. A person whose training has not supplied the basis for the formulating for himself of a religious philosophy of life is not fully educated. The erection of the church and the community house by the Connecticut Federation of Churches provides an opportunity for religious worship and instruction for our students and is the most important event in the history of the institution since its foundation."

A majority of the faculty members belong to the community church and it is interesting to note that seventy-five students or 14 per cent of the entire enrolment of the college have affiliate membership.

Weekly assembly, held Tuesday morning at 11:00 o'clock, is required and proctored. The exercise is not necessarily of a religious nature although many times religious addresses are given, and a prayer and hymn are customary. The pastor of the church is catalogued as "resident chaplain."

A student cabinet composed of both men and women has in charge the program both social and religious. Deputations of students are sent to small churches in the vicinity of Storrs where they hold religious services, conduct Sunday schools and Scout clubs.

Credit courses in religion are given by three instructors from the faculty of Hartford Seminary. These courses are under the supervision of the college and are made possible by the cooperation of the Storrs Church and the Connecticut Federation of Churches.

1. *History and Literature of the Hebrew People.*

Old Testament literature from the point of view of the historical period in which it was produced.

2. *Life of Jesus.*

Jesus as the founder of Christianity and His teachings as they affected the political and religious life of His day.

3. *Religion and Community Organization.*

A course in religious sociology with emphasis on its rural aspects, for those who desire to prepare themselves for some form of social or religious community leadership or participation.

4. *Psychology of Religion.*

A study of the personality as the synthesis of various factors in an individual's life.

These courses enroll from twenty-five to thirty students. They command both interest and intellectual respect. The records in the office of the Registrar show that students are "flunked" in them as in any other respectable course!

The plan for the maintenance of the church and community house is:

1. A local budget carried by the people of the community.
2. Annual participation by religious agencies to care for the cost of the religious instruction given in the college.
3. Appropriations by the Missionary Society of Connecticut—the gifts of the Connecticut Congregational Churches toward the support of the minister.
4. An endowment of \$100,000 to provide for the upkeep of the buildings and to furnish support for the community house which is always open to students and friends.

The present budget of \$9,000 is met by (a) local contributions, (b) Congregational Home Missionary Society, (c) pew rent paid by college (\$1,200), (d) Hazen Foundation, (e) Episcopal Bishop, (f) Baptist State Conference, (g) Congregational State Conference.

Dean of Men Towner A. Dole, who is also head coach of the athletic teams, states that the influence of the church and community house on the campus is unmistakable. Dean Dole is chairman of the community house committee and very active in the church and all its activities, as are a large number of the faculty.

No denominational preference was taken until last year when Dean Dole started to do this with the freshmen. The record for the first year men gives a cross section of the denominational preferences for the college: Baptist 2, Catholic 37, Christian Scientist 1, Congregational 26, Episcopal 7, Greek Orthodox 1, Jews 22, Lutheran 5, Methodist 5, Universalist 1, Unspecified—Protestant 8; total, 115.

The church agencies of Connecticut are to be congratulated on the good results of their adventure in practical religion at their State Agricultural College.

THE STUDENT WORKERS' ROUNDTABLE

EDITED BY HARRY T. STOCK

DISCOVERING STUDENT INTEREST

It is a principle approved by pedagogy that leaders must build their programs with the felt interests of youth in mind. There are many who believe that it is equally important for the adult to consider needs which may not be recognized by young people themselves. Some sort of informal survey is necessary, now and then, for the sake of revealing what is on the student's mind and of what is not there. Reverend N. W. Kunkel, of People's Church, East Lansing, Mich., tested a group of his students, with the following results:

Their "greatest personal need or interest"—"More time for desired reading," "greater opportunity to learn more about art and enjoy it," "help in getting over the feeling of inferiority."

The subjects that speakers should discuss in the group meetings—Religion, campus problems, prohibition, philosophy. (Labor problems, business affairs, etc., were not popular with the group.)

The kind of program desired—"Good addresses by outside speakers," "worship, 20 minutes; discussion, 35 minutes," "open forum by outside speakers."

Important issues of life—The five suggested were rated in the following order: personal moral issues of modern life; intellectual foundations of Christianity; modern social problems of Christianity; public worship and private devotions; modern religious world movements.

Rev. John R. Hahn, of the University Congregational Church, Missoula, Mont., conducted a similar test at his Pilgrim Students' Fellowship. It was discovered that the following preferences for types of meetings were shown:

	Per cent
Preferred "question box meetings" once a month.....	76
Wanted to "build a code of ethics".....	60
Wanted a special feature movie.....	56
Desired book reviews occasionally.....	48
Wanted some dramatizations.....	48
Wanted to discuss campus and student issues.....	44

Voted for a Foreign Students Acquaintance meeting.....	40
Approved a program on "The Internationalism of Music"	40
Wanted a discussion on "Choosing a Vocation"	20
Were interested in discussing religious beliefs.....	16

STUDENT-FACULTY FRIENDSHIP GROUPS

Mr. Kunkel reports a unique feature of the program at People's Church, East Lansing, Mich., as follows: These friendship groups have been a strong feature of the work. They depend largely for their success upon a close relationship with the church groups from which the persons interested in this feature are secured. They meet monthly at some faculty home, upon invitation of the professor. Four groups usually meet on the same Sunday evening with an attendance of fifty to sixty. The program centers around a presentation of a recent religious book by a student, usually one chosen from the credit class in religion. Among the books used in this manner during the year were the following: Lippman, *A Preface to Morals*; Bowie, *The Master*; Barton, *The Man Nobody Knows*; Edwards-Artman-Fisher, *Undergraduates*; Niebuhr, *Leaves from the Notebook of a Tamed Cynic*.

A FACULTY FORUM

Ray Roberts, for several years Secretary of the Mines Christian Association, Golden, Colo., reports that the most far-reaching enterprise of the last year was the series of faculty forums which dealt with the general theme, "The Religion of an Educated Man." A faculty committee sponsored it, and leaders from Denver institutions of learning were invited to make the initial presentations. The interest increased, so that the group had to move to larger quarters. The general outline of the series was as follows: The Intellectual Approach to Religion, Implications of the Faith Found by This Approach, Psychology and Religion, A Religion to Live By, Social Implications.

THE BIBLE FORUM DISCUSSION

The course of study concerning the modern use and interpretation of the Bible grew out of requests made by the students.

A definite need for a study of the new approach was felt in the light of scientific research. The course was sponsored by a committee of Pilgrim Club members and was authorized by the vote of the active membership.

The committee, along with the student pastor, selected Fosdick's *The Modern Use of the Bible* as the text basis for the study. The course was followed through to completion. It is interesting to note that practically all who started the course stayed with the group throughout. Student preparation was one of the unusual factors that entered into the course, differing thus from the discussion group where perhaps only the leader, or a few others, are conversant with the materials. The student pastor was asked to lead the course and had the cooperation of the students in carrying on.

The method differed a bit from both the forum and the discussion idea. In fact a bit of both methods were employed and hence the name forum-discussion. The leader presented the high spots of the chapter in a brief introductory address, which was informal enough to allow for discussion at any point.

Questions such as these arose: How can we intelligently think of God? How may we interpret some of the difficult Old Testament ideas of God? Can the Bible hold its own in the light of the modern scientific method of research? What is personality? How does personality project itself? Do we have anything to do with working out our own destiny or are we altogether the puppets of environment? What about after death? Many other questions were raised but these will give an idea of the problems that confront one group of students in their search for Reality. Questions centering around Jesus, his life and works, held an important place. Was Jesus divine? Was he different from other humans, and if so how? Is Jesus the last and perfect revelation of God or is it possible to go beyond Jesus?

The interest and enthusiasm of the group were pronounced. The requests for new courses centered around the new psychology and religion and also the idea of the social gospel.

A treat is in store for us. Maybe we can share it with you.—
W. R. Steininger, Pilgrim House, Seattle, Wash.

THE RAIN OR SHINE CLUB

This name is misleading; for it suggests that there is an organization connected with our program of hiking. All the organization that we have is spontaneous. The name was applied to the group because they insisted on hiking according to their schedule whether the weather was good or bad. At 2:30 every Saturday afternoon a group meets at our Foundation here at the University of Illinois with no knowledge as to where they are to go or how far they will have to walk. There is always a large group, and trips are made to points of interest in walking distance of the campus, and occasionally a trip is made by automobile to points farther away where the hiking begins. On many of the trips a guest from the University talks in a semipopular fashion on bird lore, botanical subjects, geology, etc. Every other week the hike is extended through the dinner hour and supper is served around the campfire for a small charge.—
W. E. McCormack, Champaign, Ill.

DISCUSSION SUBJECTS

The following topics indicate something of the range of student discussions in the churches of various denominations. It will be a service to student leaders everywhere if pastors will send in the printed programs and other outlines which indicate the character of their work.

Pilgrim Student Fellowship (Corvallis, Ore.)

"A Preface of the College Year," by the pastor.

"How Much Time Should Young People Be Expected to Give to Church Work," by a student leader.

"Selecting a Vocation," by the Director of the Placement Bureau of the college.

"Comparing Campuses," by the Professor of Public Speaking.

"Maladjustments to Life," by a Professor of Psychology.

Question Box Meeting, conducted by the pastor (monthly).

"A Preface to Morals," faculty book review (two weeks).

"The Internationalism of Music."

"To What Extent is America a Christian Nation?", introduced by a territorial student.

"What is Christianity?", review of an article by Dr. Fosdick, led by a student.

Beaver Memorial Methodist Church (Lewisburg, Pa.)

"College, a Hindrance or a Help?"

"What Makes Up My Mind?"

"What Happens When We Pray?"

"Seeing God through the Microscope," by a professor.

"Parties, Personalities, or Principles?"

"Friendships or Battleships?"

"Are My Things My Own?"

"What Am I Thankful For?"

"Christ in the World's Literature," by a professor.

Old South Church, Boston, Mass. (furnished by Miss Ruth A. Carter).

General nature of the discussions: It is suggested that the leader in a ten or fifteen minute talk at the beginning of the hour go over in a general way the subject to be discussed. He should advance several arguments, rather sketchily to be sure, for both sides, so that the group has an idea of the subject matter to be covered, the line of thought which the leader is planning to have the group follow, and several points with which to commence discussion. The leader should finish his talk with a large question mark; that is, he should leave all arguments in the interrogative form thus stimulating the thought of the group at once. By asking leading questions he can bring the group to construct a definite platform of ideas, rather than destroy ideas that are advanced or previously assimilated by individual members. The "platform" may not have ideas that agree, but nevertheless it should be apparent to all members of the group that certain definite ideas on the subjects have been contributed which, though they are in no way final pronouncements, are food for thought; thus no one would feel that he had got nowhere by the discussion.

Christianity and Life

- I. Jesus-ism or Christianity.
- II. God:

- May we intellectually conceive of God? (Does science object, etc.?)
Can we conceive of God as Jesus did?
Can we or do we experience the Reality of God?
- III. Jesus:
What did he actually do?
What did he actually say and think?
Are his teachings of value today? Is his personality an influence today?
- IV. What Sort of a Religion (if any) Does Our Generation Want?
Does youth want morality, comfort, intellectual stimulus, truth?
Is Christianity what youth needs or wants?
- V. How Are We Going to Interest Others in Christianity?
Education? Preaching? Social Functions? Revival Meetings?
- VI. Is There Any Value in Sectarianism?
Of what value are the theologies that hold the sects apart?
Of what value are the different types of worship and service?
Will religious sects remain?
Are they contrary to the teachings of Jesus?
- VII. Christianity and Economic Life Today.
How practical is Christianity in business, industry, etc.?
What influence has the industrial and big-business life of today had on Christianity?
- VIII. Christianity and Science.
Conflict? Has Christianity gained power? Is Christianity in a state of flux due to rapid progress of science?
- IX. Christianity and Our Social Life.
Is the society of today proper in the light of Christianity?
Marriage? Divorce? Conventions?
Has our social life influenced Christianity?
Should the Church govern our conventions such as smoking, drinking, dress? Should Christianity?
- X. The Future of Christianity.
Will it be the ultimate religion?
Need it change as time goes on?
Will it increase in value or decrease?
Is it worth while that we try to have Christianity imbedded in society?

Presbyterian Church, Lawrence, Kan. (Rev. T. H. Aszman).

General Theme: Interpreting Our Religion for the Present Day.

"What Do We Mean—Religion?"

"The Nature of God in Present Day Religion."

"The Bible—History, Revelation, Authority?"

"Why Pray?"

"What Think Ye of Jesus?"

"The Program of Jesus."

"As I See the Church."

"The Unescapable Challenge of Jesus," by the pastor.

Pilgrim Foundation, Champaign, Ill. (Rev. W. E. McCormack).

This is a Lenten series; each of the addresses was given by a minister prominent in the denominational circles of the state.

"What May Jesus Do for Me?"

"How Does Religion Influence Morals?"

"How Do We Know God?"

"Of What Value Is Prayer?"

"Does Religion Need a Church?"

"What Is Eternal Life?"

Christian Work, Durham, N. H.

"What May I Believe Today about Jesus?"

"Is War Ever Justifiable?" and, "What Did Jesus Teach about War?"

Easter drama, "The Rock."

"What Shall I Do With My Life?"

THE ANONYMOUS CLUB

Discussion, it is well known, is one of the favorite pastimes of university students. Nor is the meeting of a religious group the last place in which one expects to find its popularity indulged. So dominated by the discussion method, mostly with student leaders, had become the meetings of the Sunday evening club two years ago that the leaders began to question themselves as to its apparent worth in relation to the educational ideals of the organization. So thoroughly convinced were they of the

observation that most meetings, however interesting, "got nowhere" that discussions were discarded and addresses and forums substituted in the program for the following year.

The result was that many of the Association members who most enjoyed discussions protested because there was no place for discussions in their religious activities and meetings where Christian problems were the subject for thought. The Anonymous Club was the answer to this demand.

Book reviews and study of current events have been the occupation of this informal group. Students have, for the most part, been the leaders. Discussions have not duplicated those of the literary societies or liberal clubs because attention has been centered around the religious implications of the material presented. Expression of opinion has been totally unbridled and on no occasion has there been any attempt to determine a consensus of opinion.

From the beginning the group has kept to its purpose to have no organization, and is called the "anonymous club" only because it was unable to be practical in its intention to have no name. Meetings are held on Wednesday afternoons from late October to late March—that season when a cup of tea is especially attractive at 4:30. The constituency (not membership) of the "club" has by some good fortune included only those capable of comprehending and contributing to intellectual gymnastics, leaving no outer fringe of gasping, silent stragglers. Consequently, every meeting has been valuable for its presented information and dialectically revealed points.—*Donald E. Webster, Madison, Wis., Director of Student Work among Congregationalists.*

CONFERENCE ON VOCATIONS

Over the week-end of May 10 and 11, the University of Maine Christian Association held at a lake about twenty miles from the campus a Conference on Fields of Christian Life Service. It was the purpose of this conference to present to the students who attended a comprehensive survey of the chief types of professional religious service open to college graduates today.

Twenty-two undergraduates, seven women and fifteen men, were present, and the leaders and other friends brought the total to thirty-six. Most of the women students were from the upper classes, while most of the men were freshmen, freshmen being especially sought since it was still possible for many of them to adjust schedules so as to prepare for such service. The company was not confined to likely prospects for professional leadership, but included any who showed interest, in the belief that such a survey would be of great value to them as they undertook lay leadership in church, Christian Association, or social service organization which the future offers them.

The headquarters was an old inn, with comfortable public rooms and good food. Here, before the open fire, the evening sessions and the communion service which concluded the conference were held. All the other meetings were on the grassy shore of the lake, where sun and breeze had free play. Everything was most informal and easy. Machinery was reduced to the minimum.

The conference opened with a short talk on "The Place of Religion in the Life of Today," by Rev. Harold C. Metzner, of the Methodist Church of Waterville, followed by an illuminating and widely shared discussion. This served as the background for the series of talks on the specific callings which followed.

The pastorate was presented by Rev. Amos Wilder, of Harvard University; foreign missions by Miss Grace E. McConaughy, of the Congregational Board, Boston; home missions by Miss Jean Dayton, of the Baptist Board of Education, New York; social service and the Y. W. C. A. by Miss Helen Morton, of the Red Cross, Boston; religious education by Miss Lura Aspinwall, Student Secretary at the University of New Hampshire; and the Y. M. C. A. by Mr. W. J. Kitchen, of the New England Student Y. M. C. A., Boston. Further valuable contributions were made by Rev. Charles M. Sharpe, Ph.D., of the Orono Fellowship Church.

Each presentation covered the scopes of the field, need for leaders, services required, qualifications, opportunities for special study, special problems, rewards, expenses, and other such

details. Many questions were answered in the groups, and the students took advantage of the opportunities for extended personal conversations.

The talks were altogether free from high emotion, but throughout one sensed a warmth of interest and spontaneous zest which arose from the appeal of the subject itself. These are the best guarantee of an earnest and intelligent response. Additional warmth was given by the devotional services, while the communion service at the end served as a final firm link between what had been done and Him who must lead in all our service.

The deep and purposeful interest displayed throughout these meetings, and the high fellowship enjoyed, are conclusive evidence that such gatherings are abundantly worth while and must have their place in bringing forward a leadership for the Church.—*Cecil G. Fielder, Maine Christian Association, Orono, Maine.*

The proceedings of the Conference of Liberal Arts College, which was held in Chicago on March 18-20, 1930, have been edited by Archie M. Palmer, the Associate Secretary of the Association of American Colleges, who was elected secretary of the conference, and have been published in book form under the title of "The Liberal Arts College Movement."

The book contains in addition to the addresses delivered at the conference a message from President Hoover, an Introduction describing the inception of the Movement, a résumé of the discussion of the financial problems of the smaller college, the findings of the Conference, the minutes of the Conference and a list of the 278 colleges enrolled at the Conference.

Three copies of the book were sent to the president of each of the enrolled colleges, as provided by resolution of the Conference. Five thousand copies of the book were printed and nearly four thousand have thus far been purchased by the colleges. Through a special printing arrangement the books are sold to the colleges for fifty cents each.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

**CAN RELIGION BE TAUGHT EFFECTIVELY
IN THE COLLEGES?***

CARL EVERETT PURINTON

Professor of Religion in Adelphi College

I

Does the teaching of religion in our colleges influence the character of college students? Can religion as a curriculum subject be so taught that it will aid the growth of personality? These are not merely rhetorical questions. It is possible to answer them in the negative. Indeed, some educators have already eliminated religion from their program of character education and in its place have substituted other things, such as mental hygiene. The person who claims that the college teaching of religion can and ought to be made to influence character development must indicate how it is to be done. Not all teaching of religion exerts this influence at the present time, surely.

Before the college teacher of religion is condemned for the comparative ineffectiveness of much of his teaching, it must be remembered that the opportunity offered him is not unrestricted. The student is no passive clay in the hands of an educational potter! He is a self-directing individual with varied interests of his own. Among these interests education is only one out of many. Overshadowing all of these widely varied interests is the attitude of many, if not a majority of college students, summed up in the spirit of the classic phrase, "bright college years." Ought not the four years of college life to be care-free days, after which the responsibilities of life actually begin? All of us can appreciate this feeling, even though it be a drawback to serious education.

* An address given at the conference on "The Place of Religion in Christian Education" held at the Hartford Foundation, Hartford, Conn.

In the second place, when the development of persons in the college community is being considered, it should be remembered that the actual influences which play a part come from many different sources. The student's attitudes toward life are constantly being determined by a "seepage into his mind and conduct" from many quarters, as Professor Coe puts it in his recent book, *What Is Christian Education?*

More far-reaching than either of these considerations in limiting the influence of the college teacher of religion is the economic pattern of our society. "As long as the supreme effort of those who influence thought and set the conditions under which men act is directed toward maintenance of the existing money economy and private profit, faith in the possibilities of an abundant and significant experience, participated in by all, will remain merely philosophic. . . . (This fact has a significance extending beyond religion alone). . . . It affects every range and aspect of life. . . . The artist and scientific inquirer are pushed outside the main currents of life and become appendages to its fringe or caterers to its injustices. All esthetic and intellectual interests suffer in consequence." (John Dewey in the *Forum*.)

Under such conditions the teacher can not hope to exert as much influence upon the development of personality as he might wish. Nor should entire blame be cast upon him for the undeniable ineffectiveness of much college teaching. Nevertheless, something can be done about it. It is the main purpose of this article to consider certain proposals and experiments in the direction of a more creative type of education in religion. The "life-situation" or "experience-centered" method demands thoughtful attention. I should like to suggest in conclusion my own preference for the "project" method as better adapted to the needs of college work.

II

What shall be said of the so-called "life-situation" method? Several things may immediately be said in its favor. Underlying it are certain assumptions with which the modern teacher of religion will eagerly agree. One marks the transfer of chief interest from subject matter to student. Another is the focus of attention upon the present rather than the past. Thirdly,

to borrow a phrase from Professor Bower, education becomes a "cooperative enterprise," shared by teacher and student alike. With these underlying principles, surely, no one has a quarrel. Rather must one express a genuine gratitude for their careful enunciation.

There is, however, an objection to the assumption that the life-situation method is the best expression of these principles. This objection will appear in two concrete cases which follow. A most winsome example of such an experiment is described by Professor Ames in his book entitled, *Religion*, in a chapter devoted to religious education. Professor Ames believes that by the experience-centered method religion can be taught, and describes an experimental curriculum for which he himself is no doubt largely responsible. This curriculum is adapted to the changing interests of children during the successive seasons of the year. In the autumn, for example, when the family is returning from travel or summer camp, the home, with its interests and problems, is the center of attention. The week-day school is a second topic, presenting in miniature the world of social relations. A third is the city. A fourth, the larger community, the state and nation. These are introduced in simple ways, appealing to the understanding and interest of the children. The postman, for example, is suggested as a representative of Uncle Sam. Professor Ames says:

These social experiences discussed in each grade in ways suited to the knowledge and interest of the children, bring the program to the Christmas season, where the spirit of all these social situations may be related to the world-perspective of the Christian religion. The Christmas festival is so universal in our society, so brilliant and so laden with gifts of good will for all, that the celebration of the birthday of Jesus marks at once the culmination of the best impulses in all institutions. In terms of his personality and teaching, and the unfolding of his cause, it sets a natural course of study for the whole winter season. His life and that of his followers, expressed in the churches which have sprung from his religion, yield rich material for varied and vital instruction through the "church year," which comes to its climax at Easter.

Springtime, of course, calls attention to the life of nature, in connection with which the discoveries of science offer fascinating subject matter for discussion. In conclusion, Professor Ames

explains that "this curriculum was formulated with the conviction that religion is significant in the degree in which it is integral with the whole of life, and to the extent to which it emphasizes the values implicit in daily, common living." One can not help but feel that in this purpose he and his associates have succeeded admirably.

Such an experiment, however, does force upon our attention the issue of this article: What is the place of *religion* in Christian education? Religion historically conceived has but a minor role in this program, a role reserved for a period termed the "church year" and limited to the period between Christmas and Easter. There appears here a definite tendency to break with tradition which is characteristic of the life-situation method in all of its expressions. And it is this which makes it difficult to understand how such a program, even in principle, could be adapted successfully to the college teaching of religion.

Such misgivings, at least, are increased rather than lessened by the only written report which I happen to have discovered of an actual attempt to use the life situation method in connection with college work. This experiment was described in *CHRISTIAN EDUCATION* for May, 1929. Only enough passages are here quoted to indicate the main outlines of the experiment. The problem is stated, "How can an experience-centered method be used in a course which professes to be a study of biblical literature?" The course in connection with which the experiment was made is listed in the college catalogue "The Social Teachings of the Prophets and Jesus," and classified under Christian Social Ethics. I quote verbally:

The procedure involves, first of all, an analysis of the social functions of a typical community. Out of these areas of social experience have come social customs and social institutions which must be dealt with. Always, the area of the family experience is seen to be fundamental from almost any point of view. We therefore dig into a study of the social areas of family experience. . . . In such a method how does the biblical material come in? . . . Our experiment convinces us that the biblical literature has a very real place in such a method. The student expects, of course, to study the literature because he has signed up for a course in the Social Teachings of the Prophets and Jesus. The main difference lies in our approach to that literature and our use of it.

We are not interested merely in making a survey of these teachings. A thorough survey may come later, and if it does it will have real meaning. We are interested in living constructively in the midst of our very complex American life. As we make our analyses and think through to the possible ways out, what does the recorded experience of Jesus and his fellow-prophets have to offer us which may help to enrich and control our present experience? The classes have repeatedly come to the conclusion that not every social teaching in the Bible is applicable to our modern life. . . . For instance, students are not able to accept the absolute position with reference to divorce, but they do come to a new understanding of the significance of marriage.

It is with mixed emotions that another teacher of a course on the prophets and of a course on the religion of Jesus as well views this experiment toward an experience-centered curriculum. No one who knows college students will doubt that such a method is certain to receive enthusiastic support, for the reason that the approach is experimental and open-minded, and that the teacher is seeking the cooperation of his students in meeting certain common problems. Nevertheless, certain misgivings demand expression. Is such a procedure just to the historical material involved? To be sure, it is stated that no survey of the entire course of prophecy is intended and that students may later return for that purpose. One may guess, however, with considerable accuracy that the average student will not return to an abandoned, though only half-eaten, apple.

In the second place, what right have we to look to Old Testament prophecy or even to the Prophet of Nazareth for cut and dried solutions to the intricate problems of our very complex civilization? And the bearing of this question appears especially pertinent when the area of discussion is that of family life. After all, how much do the prophets have to say about marriage or family life? Hosea, perhaps, is a "modern," in that he typifies the experience of many individuals in our society. But what about Amos, Isaiah, Micah, Jeremiah, Ezekiel, and the Unknown Prophet of the Exile? One may even conjecture that the brusqueness of the Son of Tekoa indicates a lack of the refinements of domestic life. Isaiah, to be sure, enters the "family area" to the extent of the odd names he bestowed upon his children. Jeremiah, impressed by the tragic experience of

Hosea, perhaps, vows himself to celibacy. Accordingly, this great prophet of personal religion, when interrogated for information in the area of family life, is found to have no contribution to the present day. And so it goes. Is this the correct use of biblical material?

The comment of Professor Coe upon the limitations of the life-situation method at this point is illuminating. He lists three functions performed by ancient records of past experience in present experience: (1) Worthy enjoyment through literature, forming worth-while tastes; (2) a revelation of the contrasts of life and something of the issues we have to face; and (3) some dependable data for our thinking upon our problems. But he goes on to say: "Of these three functions, the one that the Bible most effectively fulfils is the second. What is there that cuts deeper into the issues that compete for our souls? Next in importance is its culturally-upbuilding store of literary treasures. . . . The least important function of the Scriptures is their contribution of dependable, critically sifted data for the solution of our problems. . . . The Bible is not a book of solutions. . . . There is positive danger that the 'life situation' approach, as teachers will attempt to practise it, will first conceive the pupil's problems in adequate terms, and then descend toward biblical cant as a solution for them." *What is Christian Education?* pp. 194-5.)

In the two examples here described one sees a seemingly characteristic and perhaps inevitable tendency to break with accumulated experience. While a partial attempt was made in the second experiment to use tradition, the result was not convincing. Such a relatively conservative attitude, however, is exceptional, and not characteristic of this particular school of educational theory. More typical of the method as usually applied is the content of the book entitled, *Case Studies for Teachers of Religion*, by Professor Goodwin Watson, in which we find nothing but a series of ethical situations, without any specific reference to religion. One is moved to inquire whether the reader is to infer that ethics and religion are identical terms.

To be sure, we have the statement of Professor Bower that "this focusing of attention upon current experience does not

mean the disregard of past experience. . . . The current experience of growing persons is set in the vast framework of the past from which it is emerging and of the future toward which it is moving." This, however, is theory and not current practice. It is less reassuring to reflect that this trend of education appears to be but one expression of an underlying philosophy of which the brilliant prejudices of Harry Elmer Barnes as exemplified in *The Twilight of Christianity* and the sincere disillusionment of Walter Lippmann in his *Preface to Morals* are also a natural expression. In all of these we see an extreme reaction to anything that savors of the past. In so doing they reflect the extreme attitude of that stimulating thinker and writer, John Dewey, concerning whom D. C. Macintosh writes in a review of *The Quest for Certainty* published in the *Yale Divinity News* for March, 1930: "Dewey's philosophy is a ferment, like leaven . . . eventually all may be well, provided that the leaven is well mixed with the traditional three measures of meal. But it would be a great mistake, and nowhere more than in religion, to try to live by yeast alone, in spite of the many vitamins it undoubtedly contains." So, in regard to the teaching of religion, the new emphasis upon the present as contrasted with the older subservience of the past to tradition, may well be a leavening influence. But who would live on yeast alone!

III

In contrast with the life-situation method, better adapted to the college teaching of religion is what may best be classed with the "project" type of education. The writer is at the present time in process of experimenting with two different attempts in this direction.

In one course a small group of advanced students are studying "The Religion of the Wisdom Writings and the Psalms." Here, of course, a definite content serves as the starting point. If this were the sole interest, it might justly be said that the point of view was backward-looking. The actual case, however, is to the contrary. A careful study is made of the wisdom writings, introduced by a brief historical and literary introduction, but proceeding as rapidly as possible to the important writings

themselves. The purpose is then to study the outstanding books for the attitudes toward life contained within them. Ecclesiastes Ben Sira, the Wisdom of Solomon, Job, and the Psalms offer a variety of philosophies of life. With each book parallels are compared, with especial reference to modern writings. In the case of Koheleth, members of the seminar compared Omar Khayyam, some of the Russian novelists, and, among other English writers, Thomas Hardy. One student remarked that Schopenhauer was just being taken up in a course given in the philosophy department, and agreed to take especial care to observe Schopenhauer's reaction to life and to report it to the group. Walter Lippmann's *Preface to Morals* suggested to one member of the seminar the possibility of labeling Koheleth as an ancient "humanist."

Is it not an advantage in a day when there is much outspoken pessimism and cynicism and materialism to indicate that this is nothing new under the sun, but that here is expressed one of many attitudes toward life which may be matched in any age, the validity of which must needs be tested critically in the light of the best standards available? As the former dean of Hiram College expresses it in *CHRISTIAN EDUCATION* for June, 1929: "If you wish to give the modern disillusioned and cynical college youth a sock right between the eyes have him meditate on this 'Gentle Cynic,' as Jastrow calls him. Koheleth had tried everything he ever thought of and a lot more."

Then, of course, it soon appears that even in the past very different attitudes from that of pessimism have engaged the minds of men. How can a student endowed with ordinary powers of suggestion fail to be awakened to the necessity of formulating for himself a definite philosophy of life, with the advantage that the wide variety of possibilities is spread out before him and the strength and weakness of different attitudes illumined? The project element enters into the work in that the conduct of the course is turned over to the students. It is for them to make the historical and literary survey, for them to find the parallels and to report in the seminar upon their discoveries, and for them to compare and criticise different attitudes.

A second experiment of the project type is adapted to a different need. The occasion for this experiment arose out of the necessity of dealing with a class of forty students in a course on the History of Religion. A large part of the work for the second semester concerns the History of Christianity. It seemed wise to give the better students an opportunity to use their talents in a constructive way. The class was given to understand that those averaging not less than "B" for the first part of the semester's work were to be excused from further routine work, quizzes, and even participation in class discussion, if desired. They would be expected to attend class regularly, and their contribution to the discussion would be appreciated, but not required. Eventually, seventeen persons proved themselves eligible and thirteen decided to elect the project work.

This consisted of the writing of two or three biographical sketches or "psychographs" of outstanding personalities falling within the field of the general class work, and in connection with individuals concerning whom we have the necessary autobiographical material. The names of Paul, Augustine, and Saint Francis of Assisi were among those mentioned, with the opportunity of adding any individual choices, provided they were suitable. As specimens of psychographs, certain collections of sketches by Gamaliel Bradford were placed on reference. The success of the work depends in part upon frequent conferences between the student and the teacher. There is, therefore, a co-operative aspect to the work.

The value of the method may be summed up briefly in the following ways: The interest of the students is secured immediately. While excused from routine obligations, there is no question that they are involved in even more activity than the regular members of the class. It is an activity that can hardly help having some influence upon their own thought and character development. Furthermore, the method has good psychological procedure in that influence is indirect and not artificially instilled into a so-called "life-situation." Finally, if the supreme achievement of Christianity is the development of personality, how can religion better be taught than by placing students in contact with such a personality as that, for example, of Saint Francis of Assisi, the most Christlike man in Christian history?

REASONS FOR THE NEGLECT OF JESUS AMONG STUDENTS

JOHN BENNETT

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What are the reasons for the neglect of Jesus today among students? Those of us who are supposed to be leaders in religion make great claims for Jesus but we seem to be singularly ineffective in making students interested in him. What are the obstacles which must be overcome if our generation is to discover for itself the significance of Jesus? This article records the results of an attempt to discover the chief reasons for the neglect of Jesus. A commission* was appointed by the National Council of Christian Associations in September, 1929, to consider the problem of the presentation of the life, personality and teachings of Jesus to students. This commission began its work by making a list of the chief obstacles to the appreciation of Jesus. As it did not feel able to decide which obstacles were most serious, it sent out this list to a group of religious leaders in the colleges and asked them to rate each obstacle according to its importance. It could be given one of four possible places (1, 2, 3, 0).**

The total number of replies was 75. Most of these came from the carefully chosen group to which the questionnaire was sent directly. In any case the significance of the result does not depend upon the proportion of returns as it would in a straw vote. The important fact is that the returns are from men who are intelligent, responsible, and sensitive to student opinion. What we have here is only the opinion of a representative group

* Dr. Bennett was made chairman of this Commission.

** This questionnaire was sent to religious workers in the colleges in all parts of the country in this way:

25 to the traveling staff of the Student Division of the Y. M. C. A.

27 to Church Educational Board secretaries.

30 to the full membership of the commission, including corresponding members in each region.

200 to the corresponding members for distribution.

of religious workers among students. The students themselves had little part in it. The results, however, ought to be of interest.

At the conclusion of this article there will be found a table showing the results of the questionnaire. Those obstacles to which 40 per cent or more of the replies gave first or second place out of the four possible places are designated starred—those first in importance with one star, those second in importance with two. It is important to notice what obstacles are not considered serious.

The first conclusion which I draw from these results is that the major difficulties are not specifically connected with Jesus at all. The neglect of Jesus arises out of a general indifference to religion and everything which Jesus stands for. The secular tone of college life, the ease, luxury, and security which surround students, the pressure of other interests, the weakness of religious influences at home and in college are the decisive obstacles. The question which this fact raises is: How far should we begin to break down these general obstacles by first presenting Jesus to students? Would it be better to build a religious foundation first, to encourage idealism in any form we can, first, and later attempt to get students to appreciate the importance of Jesus? Of course there is no one answer to that question but it must be considered as a problem in every attempt at Christian education.

A second conclusion is that the obstacles which are more directly connected with Jesus are the result of ignorance and not of knowledge. Ignorance of the New Testament, distorted conceptions of Jesus, are the only obstacles given the place of first importance. Lack of historical imagination is the only one given second place, and that is of the same sort.

I don't think that the sectional comparisons are based on sufficient data to be of much value. Many of those who replied from the South and West were themselves educated in the East. There is one noticeable fact which fits in with what might be expected. That is the very great difference between the South and the rest of the country in the emphasis upon the intellectual features. This is true of the intellectual obstacles to religion in general. Fifty per cent in the Middle West give a place of first importance to "scientific and pseudo-scientific standards" and

"emphasis on critical rather than appreciative attributes," whereas in the South only 10 per cent regarded those of first importance. One interesting sectional peculiarity is that in the East 50 per cent give a place of first importance to "the cynicism caused by the gulf between Jesus' ideal and 'Christian' civilization." I hope that that is accurate but I suspect that the idealism of the people who answered the questionnaire colored their view of the facts. If one were to make a broad generalization about sectional differences one might say that the East has passed through the most serious effects of intellectual criticism and is becoming somewhat mellowed, that intellectual criticism is at its height in the West, and that as yet the South is not much affected by it.

There is no emphasis upon the difficulties in the form of the gospels probably because students are so ignorant of the gospels that they have not discovered this difficulty. Then the whole group of difficulties which arise from the assumption that there are serious limitations in Jesus himself are apparently unimportant. The challenge of Harry Elmer Barnes and many humanists that Jesus, the product of an ancient civilization, is irrelevant to the problems of this scientific, industrialized age has not been felt by students. Problems which trouble students of the New Testament such as Jesus' Apocalyptic teaching seem not to be serious factors at all.

Does this mean that these difficulties which arise out of what appear to be limitations in Jesus himself are not really important? I don't think so. If the attitude of students at present is the result of ignorance rather than knowledge, we must expect that as they get more knowledge then other difficulties will arise in their minds. For example, when the rank and file of Christian students discover that Jesus expected to return in a cosmic catastrophe within a generation after his death, they are going to be troubled. I believe that that particular difficulty is one that can be thought through and lived through until it ceases to be a serious obstacle but that process is not going to be easy for the average student. The New Testament scholar can say that the Apocalyptic element in Jesus' thought belongs to the form and not to the substance and he is probably right, but how can you get that idea across to students?

These intellectual difficulties are even now more important factors than the results of this questionnaire indicate. There are two reasons for thinking that this is so. In the first place, these difficulties are the source of an unconscious inhibition. In many circles the idea that Jesus is out of date is a part of the general atmosphere. This may be true of a small group of intellectuals but they are imitated by many others. In the second place, these difficulties take away from the confidence of those who present Jesus to students.

I believe that it is possible for many students in our generation to discover for themselves the spiritual importance of Jesus. But they will first have to be shaken out of their complacency and life has many ways of doing that. Some will discover religion through Jesus and others will discover Jesus through religion. The conventional conception of Jesus as an unreal magical figure, the creation of dogma, will have to be replaced by a truer conception. Those of us whose business it is to interpret Jesus to the world must do more thinking about the intellectual difficulties which students who study the gospels and are exposed to the challenge of much modern criticism of Jesus are sure to raise. We must not allow our confidence to be undermined too easily by such criticism and we must be realistic enough to appreciate its real force. We must find ways of presenting Jesus with greater freshness so that he will appear as the truly human Jesus in the quality of whose human life we find the surest clue to the divine, so that people will appreciate the revolutionary moral challenge in his life and see the wisdom with which he in his "immeasurable innocence" penetrated to the meaning of life which underlies all the superficial changes with which our contemporaries are preoccupied.

	% Placing 1st	% Placing 2nd
REASONS FOR NEGLECT OF RELIGION IN GENERAL:		
<i>The secular tone of college life:</i>		
* (a) Ease, luxury and security	40%	28%
* (b) Pressure of other interests	50 minus	32
** (c) Fashion to appear indifferent to religion	20 minus	40
(d) Outlets for humanitarian interests outside of religious institutions	11	14

Difficulties with Curriculum and Faculty:

(a) Types of philosophy uncongenial with religion	25	34	plus
** (b) Presence of scientific and pseudo-scientific standards	25	43	
(c) Teachers who are indifferent or hostile to religion	36	33	
** (d) Emphasis on critical rather than appreciative attitudes	33	41	
(e) Critical teaching of the Bible	2	plus	16
(f) Change in emphasis from humanistic to sociological and scientific studies	20	minus	34

Weakness of religious influence:

*(a) Religious training previous to college in home, church and school	70	minus	25
** (b) Weakness of recognized representatives of religion on campus, student or professional	31	plus	50
** (c) Connection of the church with social conservatism	17	minus	40
** (d) Failure of religious leaders to translate ideas into modern terms	40		40
** (e) Intellectual difficulties on the part of students	18		45
			plus

REASONS FOR THE FAILURE TO UNDERSTAND AND APPRECIATE JESUS:

*(a) Ignorance of the New Testament	70	24	plus
(b) Defects in the form of the Gospels	2	plus	14
** (c) Lack of historical imagination	8	plus	40
(d) Lack of critical knowledge about Gospels, especially related to the difference between the synoptics and the fourth Gospel	14	24	minus
(e) Differences between our age and the age of Jesus in respect to science and industry	20	30	plus
(f) Presupposition that a person living so long ago must have been superseded	4	20	
(g) Jesus' religious experience is unreal to us	30	29	
(h) Jesus' moral insights are unreal to us	14	minus	29

(i) Confusion caused by growing interest in other religions and in other religious leaders	7	20
(j) Too great a moral challenge in the teachings of Jesus	39 plus	28
(k) Cynicism caused by the gulf between Jesus' ideal and "Christian" civilization today	39 plus	34 plus
** (l) Reaction against dogmatic and magical presentations of Jesus	41	40
(m) Failure of Christian leaders to account for the above difficulties	39 plus	39 plus

* = High first place rating (above 40%).
 ** = High second place rating (above 40%).

INTERESTING SECTIONAL COMPARISONS IN EXPRESSED OPINIONS

1. Outlets for humanitarian interests outside of religious institutions—
34% in the Middle West rate this as of first importance
0% in the South so rate it.
2. Types of philosophy not congenial with religion—
In East, Far West, and Middle West approximately 28% rate of first importance
While in the South only 10%.
3. Presence of scientific and pseudo-scientific standards—
In the Middle West 50% rate this first
While in the South only 10% so rate it.
4. Emphasis on critical rather than appreciative attitudes—
In the Middle West 50% rank this first
While in the South only 10% so rate it.
5. Change in emphasis from humanistic to sociological and scientific studies—
In the East 28% rate of first importance
In the South 0% so rate.
6. Cynicism caused by gulf between Jesus' ideal and "Christian" civilization today—
In the East approximately 50% rate first
While in the South only 20% so rate.
7. Lack of critical knowledge about Gospels, as difference between synopses and the fourth Gospel—
In the Middle West 25% rated this of first importance
While in the South 0%
And in the East 15%.

A NATIONAL RELIGIOUS CONFERENCE

GARDINER M. DAY

Now that the student summer conferences and the numerous summer schools which we spoke of in our June issue are ended and we look forward to another year in the field of theology, the one event which strikes us as most important is the National Student-Faculty Conference which is to be held in Detroit, Michigan, the last three days of next December.

It is proposed by the National Councils of the Y. M. C. A. and the Y. W. C. A., under whose auspices it is to be held, that representatives of as many universities and colleges as possible spend three days together in the sharing of religious experience and the consideration of ways and means for religion to function on the campus to best advantage. The conference, if it is to accomplish its purpose, must necessarily be limited in size. Hence it has been decided that only a specific number of persons from any institution be allowed to come. Thus any accredited institution of collegiate rank shall be entitled to two delegates, one faculty member and one student, while a university of varied development and experience in religious work may be entitled to send the president or his representative, one professor, two students, and one Christian Association secretary.

While theological schools will not be directly represented, this conference which comes in response to numerous requests from different parts of the country cannot but be of great and vital interest to all theological students and faculty members. The serious consideration given the whole question of the religious life on the campus at the conference two years ago at Princeton was a sign of the importance of the question in the minds of many of those who have charge of our educational institutions. This conference definitely showed both the need for such meetings from time to time and the value which they could have. It is well then that members of theological institutions upon whose shoulders later may rest the responsibility for the religious life of a campus should follow the discussions of a group like this with exceptional interest. Not only may they be interested at a

distance but they have the further duty of endeavoring to see to it that the particular college in which they spent their undergraduate days sends worthy representatives, for it is upon the worth of the representatives that the success of the conference will in large measure depend.

The general plan of the conference, as at present formulated by the committee in charge, is to devote the morning sessions to sectional meetings to deal with the problem of religion in relation to the following topics: administrative policy; the educational system; the social life and organizations on the campus; moral standards; social attitudes and responsibilities; personnel advising and vocational guidance. In the afternoons representative groups will consider the larger problems concerned with the meaning of religion for college life and the organization of the religious life of the campus. Other sessions will be devoted to a discussion of the meaning and value of worship and the problems that arise in connection with instruction in religion in the college.

The meetings will be held in the Hotel Book-Cadillac, Detroit, December 29-31, 1930. Any one desiring further information may write to Mr. Willard E. Uphaus, 347 Madison Ave., New York, who is acting as general secretary.

THE WORKER'S BOOKSHELF

Jesus and Our Pressing Problems, Rollin H. Walker. Abingdon Press, New York. \$1.50. This book is good resource material for the discussion of the teachings of Jesus. The author, in a brisk and clear way, interprets the recorded sayings of Jesus with reference to great issues like the following: Jesus and His Religious Inheritance, Jesus and His Challenge to Faith, Jesus and Earthly Goods, Jesus and the Family, Jesus and Our Enemies (Personal and National), Jesus and Self-Sacrifice, Jesus and the Holy Spirit. For a church school course, a series of Sunday night meetings, or a succession of lectures the student leader will find abundant food for thought and discussion in this book.—H. T. S.

The Bibles of the Churches, Andrew Sledd. Cokesbury Press. \$1.00. Most students know very little about how the Bible happened to contain just the books that it does; how there happen to be several collections of books termed "the Bible"; what the various versions of the Bible are and how they differ. This new book by Dr. Sledd, of Emory University, answers these questions in a most readable form. This is a volume which college libraries need; it should likewise be available in the libraries of university pastors.—*H. T. S.*

What About Missions? Published by the Joint Committee on Missions; 10c. This is a syllabus based upon questions raised by students in conferences throughout the country, held under the leadership of Dr. John R. Mott. It does not answer any of the forty-three questions which form the outline of the booklet, but under each of these queries is given a selected list of books, with pages indicated, and of magazine articles which will help the local leader in securing the material for his discussion group.

The range of issues faced is indicated by such questions as the following: What effect has the rise of the national churches had on the need for missionaries? What do non-Christians say about wanting more missionaries and what is their attitude toward missionaries? How can we make western civilization Christian? Is Gandhi's influence for or against our Christianity in India? Is America's policy of foreign interference harmful to the missionary enterprise?

Copies may be had from The Student Young Men's Christian Association, 347 Madison Avenue, New York City.—*H. T. S.*

Dr. Henry Suzzallo assumed, on August 1, his duties as president of the Carnegie Foundation for the Advancement of Teaching.

HERE AND THERE

THE Y. M. C. A. Student-in-Industry group from colleges in the eastern part of the United States enrolled fifty-two men in the Detroit region during the past summer; twenty-five from Yale, and the rest from Michigan and other surrounding states. All of the men were employed at the Ford plant since that was the only factory which would guarantee them jobs. The first part of the summer was devoted to industrial life within the factory, and the second part to a consideration of social conditions in the community growing out of industrial life.

AT the last commencement of Columbia University the degree of Doctor of Letters was conferred upon W. W. Bishop of the University of Michigan, upon the ground of his high scholarship and successful and long continued administrative ability as a college librarian. The citation referred especially to Dr. Bishop's recent work in the classification of the books of the libraries of the Vatican at Rome. Dr. Bishop is the Chairman of the Advisory Committee on College Libraries of the Carnegie Corporation.

DAVID H. STEVENS, professor of English and associate dean of the Faculties of the University of Chicago has been appointed Director of College Education of the General Education Board of New York. For the last six months, Dean Stevens has held the position to which he now has been named permanently.

THE University of Colorado has asked Reverend M. McGorrill, pastor of the First Baptist Church of Boulder, to be head of a Committee on Religious Interests in the University.

Mr. McGorrill will be a regular member of the faculty as an instructor and will advise and cooperate with the students in helping to form study and discussion groups in subjects religious, ethical and social, especially for the cultivation of the spiritual life. He will also be available to students for counsel regarding personal and religious matters.

Three credit courses in religion will be given by Mr. McGorrill—two hours for each of the three terms: (a) *Nature of Religion and its Relation to Life*, (b) *Rise and Development of Christianity*, (c) *Modern Christianity*.